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Verily I say unto you, Till heaven and earth pass one jot or one tittle shall in no wise pass from the law till all be fulfilled! Matthew 5.18.

Religious Thought and Activity

The first universal day of prayer for Russia has been fixed for Sunday March 4 by the Russian Missionary Society, with the request that Christians everywhere should unite in this intercession.

More than half of the Protestant Christians in Ceylon are in the Sunday school. There are approximately 76,000 in the Protestant churches in Ceylon, and the Sunday school enrolment is 40,166 in the 808 schools, which have 2851 officers and teachers.

The number of baptized Roman Catholics in China is 2,394,962, according to a report quoted in the "Mission Field." The same report states that in a quarter of a century the number of converts has increased more than threefold.

"The Victorious Christ" was the theme of a Christian Endeavor Convention held recently in India. Excellent speakers brought fine messages of victory, such as "Victory over Money," "Victory over Pride," "Victory over Uncleanness," "Victory over Satan," "Victory over Temper," and "Victory over Death."

The Southern Baptists have purchased a lot in Jerusalem for a mission center. It is in the new city, where developments are taking place and where its work for Jews can be favorably prosecuted.

The building is planned to be a general mission house, with living quarters for the evangelist, and mission rooms. A larger meeting place will be erected when it is needed.

The "Christian Herald" of New York has made some readjustments of late that promise much in the usefulness of that weekly magazine. First came the selection of Dr. Dan Poling of New York as editor, and now J. C. Penney has become president.

Mr. Penney is a Christian man who is president of a large merchandising organization, and he uses his means in philanthropic ways. Among other activities he has started is a home community for retired religious workers and their families in Florida, which was described in this magazine some months ago.

The Quarrier Orphan Homes of Scotland record with gratitude another successful year's work. The family began the year with 1109 orphans, 166 consumptive patients, and 94 epileptics: a total of 1369. The income was £65,253, which came in answer to prayer without any solicitation whatever.

Since William Quarrier began his work among the street boys of Glasgow in 1864 nearly ten million dollars have been received.

We do not know of any institution in America corresponding to the Quarrier Homes and the Müller orphanage at Bristol. Address Miss Quarrier at Bridge of Weir, Scotland, for a copy of her report.

"Great Interpreters of Christ in the World Today," is the subject of a series of Sunday evening sermons that is creating much interest, which is being given by Rev. E. S. Freeman, rector of the Church of the Epiphany, Honolulu. Subjects for the sermons are Toyohiko Kagawa of Japan, Wilfred T. Grenfell of Labrador, Mahatma Gandhi of India, Bishop Charles H. Brent, Miss Jane Addams and John R. Mott of the United States, Miss Maude Royden of Eng-

land, Henry T. Hodgkin of China, and Archbishop Soderblom of Sweden.

A remarkable tribute has been paid to two Presbyterian missionaries in Chosen (Korea) by their Korean friends in the erection of bronze statues to O. R. Avison, M. D., president of Chosen Christian College and Severance Union Medical College, Seoul, and the late Dr. Horace G. Underwood, pioneer Presbyterian missionary to Chosen and first president of Chosen Christian College.

The statue to Dr. Avison has been erected by the alumni of Severance Union Medical College, and that to Dr. Underwood by the alumni of Chosen Christian College. The statues are of life-size, and are erected on bases of white marble, on which are placed bronze tablets describing the work of the missionaries.

The Chinese Christian Endeavor Society connected with the Chinese Mission, 16 Oxford Street, Boston, entertained about one hundred of their teachers and friends at a banquet on New Year's Day. Following this, they presented in Chinese a pageant which they had arranged illustrating the parable of the Prodigal Son. The young men presented a picturesque appearance in their flowing Oriental dress, and acted out the story in such a way that it was enjoyed by their American friends, although it was given in Chinese.

The Chinese Mission of New England has been carrying on missionary work among the Chinese men, women, and children of Boston with Mrs. E. D. Mason as superintendent for 28 years.

The National Bible Society of Scotland presents in its last report this summary of the hardships which its colporters undergo for Christ's sake:

"They have to face the wild storms of the Northern regions, the shadeless glare of Arabia, the tropical thunderstorms of Central Africa, and the sultry heat of the sweltering plains of India. They are exposed to the attacks of wild animals, and frequently their lives are in danger from tigers, snakes, and crocodiles. They are often assaulted, stripped, beaten, and robbed of everything. They have to endure the attacks of infuriated crowds, to stand by while the Scriptures are burned in a bonfire, to listen to every form of cursing and abuse hurled at their heads, and to receive without a murmur showers of stones, bricks, and filth thrown at them."

The prudential committee of the American Board is disposed to petition the United States government, through the state department, that it make it possible for the missionaries of the American Board who desire to live outside the concessions, legations and other "protected areas" in China to be given only such diplomatic protection as may be provided without the use, threat or show of military force, and by such methods only as will promote good will in personal and official relations.

The prudential committee will submit this statement of its purpose to the China missionaries of the American Board in order to secure their full judgment before presenting this petition to the government. It will also submit this statement of its purpose to the other missionary boards of our country having work in China, in the hope that these boards will join in this petition.

The cost of war is set at a high figure by Field-Marshal Sir William Robertson, according to the "Christian World," London. Reporting a recent address the journal says:

"Amongst many notable anti-war utterances made last week the most notable was that of Field-Marshal Sir William Robertson. Sir William was that rarest of soldiers in British history, the private 'who carried a field-marshal's bâton in his knapsack.' He has served fifty years in the Army, and during the war was chief of the Imperial General Staff. At a banquet of the Lincoln Chamber of Commerce he said we were now spending on the fighting services more than the country could afford to pay,—about £40,000,000 more than before the war. It did not seem right. Germany had now practically no fleet, and her army was reduced by treaty to 100,000 men. Our defence arrangements ought to be constructed on a more modest scale. Sir William emphasized the futility as well as the cost of modern war. The artillery bombardment preceding the infantry attacks in the battle of Arras cost £13,000,000; in the battle of Messines £17,000,000; and before the third battle of Ypres £22,000,000. War had become, in short, this candid soldier declared, a wholly

detestable thing, and it was almost, if not quite, as disastrous to the victors as to the vanquished. Every man and woman should energetically support more sensible and humane means of settling international difficulties than the destructive and futile methods of war."

Where Do Ministers Come From?

Where do ministers come from? Is there any truth in the commonly accepted belief that a minister's life is so hard and disagreeable that his sons refuse to follow in his footsteps?

It has been determined as the result of a questionnaire circulated by the clergymen's committee of the American Eugenics Society that ministers come from ministerial families, the son following in the religious footsteps of his father. The questionnaire was submitted to a hundred leading clergymen of all denominations of the Protestant church, and showed that two-fifths of the leading clergymen of the United States were themselves the sons of clergymen.

One man reported an unbroken line of Presbyterian ministers running back to the 17th century; another a similar line of Moravian ministers beginning in 1740.

Thirty-eight of the clergymen were the sons of church officers. Thirteen were sons of men neither ministers, lay or local preachers, nor church officers. Only four said that neither parent cared much for the church. One of these four made the vital distinction that while his parents did not care much about the church they did care for religion.

Will the minister's families of the present day make as good a record for the ministry of the future?

Persecution in Roumania.

Dr. J. H. Rushbrooke of England, who for years has worked for the relief of Baptists in Roumania from oppressive and illegal persecution, sends word that the Roumanian cabinet has by formal decision acknowledged the legal status of Baptists in Transylvania, and has granted them all the liberty they had when they were under the sway of Hungary.

"It represents the first real concession and recognition on the part of the government," says Dr. Rushbrooke. "It ends, I trust once and for all, the dismal period in which local administrators, often egged on by priests, have been able, through the support, indifference or weakness of the central authority, to pester and bully, to beat and fine and imprison, to silence preachers, to forbid divine worship and conferences, to cripple the education of children, and even to refuse interment of the dead in the public cemeteries."

> O almighty God, who by thy Holy Spirit didst give unto thine apostles the gift of tongues to make known the gospel of man's salvation: we beseech thee to pour out of his power upon all those who labor to bring thy Word into the hearts of men and thy praise into their mouths: that the seed of thy Word may bring forth fruit an hundredfold to thy honor and glory, through Jesus Christ our Lord. Amen.

Dr. Rushbrooke feels that the solidarity of sentiment throughout the Baptist world, reinforced by that of multitudes of non-Baptists, has been a potent factor in procuring this recognition. Also, M. Titulescu, who recently came into office as foreign minister, was for years the Roumanian representative in London. He knows the West, and his personal sympathies are liberal.

Let us hope that the persecution of Jews and other religious minorities will also cease!

This Nile Colporter Beat All Records!

I summoned our Nile Valley colporters for a conference, which we held in Radstock Hall, Egypt General Mission, Zeitoun, where for nearly 20 years past we have taken Christian workers for a quiet "Two Days with God."

Bulos Effendy, our Sudan colporter, was invited to speak, and he made all the other colporters sit up and open their eyes, for he told of some remarkable exploits. You may perhaps not know that last year it was agreed between the Sudan missions and the Church Missionary Society and the Nile Mission Press that the latter should send a colporter around the Arabic-speaking Sudan (Anglo-Egyptian) from about November. Now how many books did he sell, do you think?

One has to remember that the moment was as inauspicious as anything could be, on account of certain government restrictions,

but after prayer we went straight forward. Then, again, he carried nothing but Arabic books, and all gospel books at that (i.e., not educational, etc.).

I asked a superintendent of colporters to guess how many books Bulos sold.

"Oh, six months at £E 4 equals £E 24!" (£E means English pounds.)

"Try again!"

"Well, not £E 40!"

"Try a hundred pounds more!"

"What! You don't mean to say he sold to that value of gospel books?"

Indeed I do! Bulos sold in less than 7 months to the value of over £E 148 of gospel books.

"But that's impossible!"

Exactly! "They that know their God shall be strong and do"; and they never know how much they can do!—Abdul-Fady.

Reunion with Rome.

Anglo-Catholic aspirations for reunion with Rome without becoming converts to Rome received a knock-down blow in a definitely worded encyclical issued in January by the pope. Following the rejection of the Revised Prayer Book of the Anglican church by the House of Commons, chiefly because of Romanist innovations, and also the publication of notes of the conferences held at Malines between Anglo-Catholics and Cardinal Mercier, advocates of this union will have to be pretty persistent to work on with any hope of success while the present pope sits in Peter's chair.

The pontiff ended his encyclical, according to press reports, with an impassioned plea for the return of all dissident churches into the fold.

"It is easily understandable why the Apostolic See has always refused to let its followers participate in the meetings of non-Catholics," he said, "because it is impossible to hasten the unity of all Christians except by obtaining the return of the dissidents to the single church of Christ from which they one day unhappily broke away.

"May they return to the only true church of Christ, which is manifest to everybody and by the will of its founder must always remain just as he constituted it for the salvation of all!

"May they return to the common father! He, forgetting the hard words they have hurled against the Apostolic See, will receive them with a heart of affection. If they desire, as they affirm to join us, why do not they hasten to return to the church which is the mother and the teacher of all followers of Christ?

"If they return, it must be not with the idea or hope that the church of the living God, the pillar and support of truth, will scrap its integrity and faith to tolerate their errors, but in order to submit to the church's government and authority.

"Would God it should be my happy lot to be able to embrace with a paternal heart the sons for whom we mourn now that they are separated! And would that our divine Saviour, listening to our ardent prayers, should deign to recall all sinners to the unity of the church!"

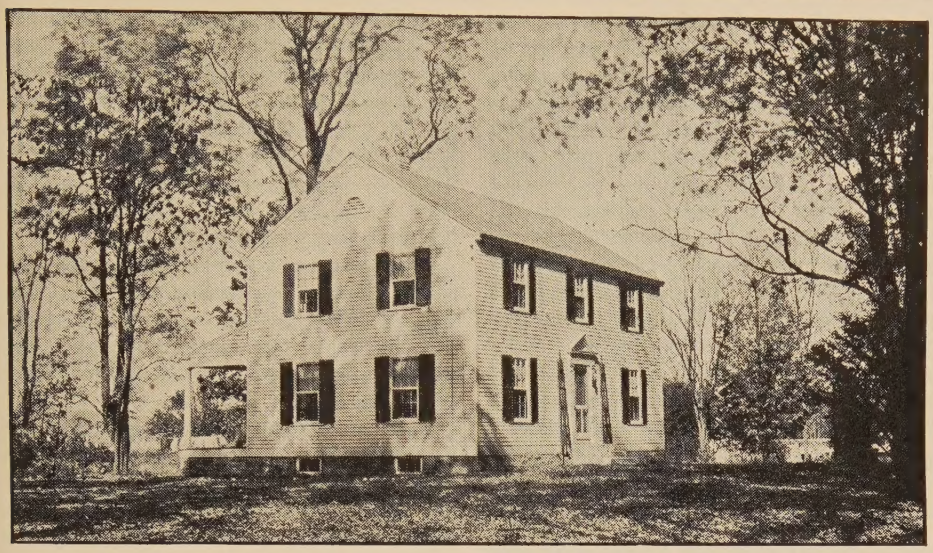
ITEMS CONCERNING THE BIBLE.

The Gideons, who have placed Bibles widely in hotel rooms in this country, have now extended their efforts to theaters. Actresses and chorus girls will find on their dressing tables copies of the Bible, and actors will find them in their rooms.

"Who reads all the Bibles?" inquires the "Boston Herald" editorially in noting that last year the American Bible Society circulated 2,587,236 volumes of Bibles, Testaments, and Gospels in the United States alone. Few Bibles wear out, continues the "Herald," and it recalls that "the only dilapidated Bible we ever saw was in a newspaper office." As a source of apt quotations it was in constant demand.

In celebration of the 50th anniversary of organized work of the Brazil agency of the American Bible Society a consecutive Bible-reading campaign was started throughout Brazil on September 7, the country's National Independence Day, which lasted until Universal Bible Sunday, December 4, a period of eighty-nine days. The Gospels of Luke and John, the Acts of the Apostles, and the Epistle of Romans, in which there are just 89 chapters, were the books used.

So many requests were received by the American Bible Society from flood sufferers in the Mississippi valley for Bibles containing Family Record pages, in order that new entries might be made while the old and damaged records are still in mind, that the



The Sally M. Tyler Memorial House, Northfield.

This Colonial house, the first to be built on the Spring Memorial Gardens tract, is now occupied by a missionary family, home on furlough from China. Another similar building will be started this spring.

There is sufficient acreage to build many more for the benefit of missionaries on furlough whose children might thus enter the Northfield schools. Such houses can be built and furnished for approximately $10,000 each.

Society has issued some thousands of Bibles with the Family Record specially inserted. Owing to the destitute circumstances of many of the families the distribution of these has been without financial return.

One Sunday morning when our worker was distributing the Scriptures among the steerage passengers, says a report of the New York Bible Society, a well dressed woman came to him and asked for a copy of the book he was distributing. She said she crossed the ocean about five times a year, and wanted to carry with her some of the Scriptures for her personal use on board ship. She told our representative that a young woman, a buyer for a large firm in Chicago, had met her in Europe and had given her a copy of the Gospel of John, published by the New York Bible Society, which was the means of her conversion.

A sailor from India on his arrival in New York wrote the New York Bible Society in broken English earnestly asking for a Bible in the Roman Urdu language. He said that several years ago his brother a sailor was given a Bible by the Society, and that he had made up his mind to secure a Bible for himself if the time ever came when he should be in New York. He added that his sister, who was educated in a mission school in India, had read the brother's Bible to the family, and that they eagerly desired to learn of Christ. He concluded his letter with the words:

"I trust in God the Father Almighty."

The Bible contains 810,697 words. This is about four times as many as are found in a book of average length. Although so long a book, and dealing with the greatest themes that can engage the mind of man, its vocabulary is singularly limited. Only 6000 different words are used, which is small compared to the 20,000 employed by Shakspere in writing his plays.

Not only is the vocabulary limited, but the average word in the Bible contains but five letters. Many of the short words in the Bible are, however, full of the deepest meaning and are worthy of earnest study. Such a one is the short five-letter word "Grace."

A secondhand dealer in books in Knoxville, Tenn., is reported to have said:

"I have discovered that the last book the average person wants to give up is his Bible.

If a man falls into financial troubles he may consent to sell his other books to me, but he holds on to his Bible as long as possible. Almost the only Bibles I ever have the opportunity to buy are owned by people who are leaving town and cannot take their books with them. Usually when this is the case and the owner offers to let me have his Bible, he asks only a low price for it and requests that I pass it on to some poor man as cheaply as possible. Some people have given me their Bibles and asked that I too give them to deserving persons I know. As a general thing, the people of Tennessee are not much inclined to haggle about prices when they come to me with their Bibles."

France Publishes First Testament Since the Reformation.

For the first time since the Reformation one of the largest secular French publishing houses has undertaken to distribute a New Testament to the public. The publisher is Bernard Grasset of Paris.

This issue is made possible in a large measure by a donation of the American Bible Society toward the publication costs.

The new edition, to be called the Library edition of the New Testament, will have about 544 pages, and will be bound in ordinary paper covers with a wood engraving on the outside. The text will be that of the Synod's Version, which has recently been revised. The price of the book in ordinary binding will be fifteen francs. A special, limited, de luxe edition will be printed on Japanese or Holland paper.

It is expected that in those countries where French culture is eagerly welcomed,—the Balkans, Turkey, Egypt, etc.,—this edition of the Testament presented in the new format will attract many readers.

THE STOLEN BIBLE WHICH ROBBED A WOMAN OF HER RELIGION.

Rev. G. A. Riggs, Porto Rico.

She was quite devoted to Mary and to the various saints, but was especially devoted to her own material interests. Then, too, her religion taught her that always the end justifies the means.

Thus it happened that when a member of the despised Evangelical church visited her one day, carrying a new leather-bound, gilt-edge Bible, she felt no qualms of conscience in using any means at her command to possess herself of that book. It was not that she desired a Bible. As a matter of fact, she knew little about the Bible except that the Protestant Bible was a dangerous book. Thus she had no desire to know the contents of the book: it was just that it was beautiful,—so she wanted it.

What was her satisfaction when she was able to distract her visitor in such a way that she left, forgetting her book. Scarcely had the woman got out of sight when she grabbed the book, hastened to an inner room, and hid it in her trunk.

But soon the woman returned, looking for her Bible. She thought she knew where she had left it, so with all confidence entered and asked if the other had seen the book she left.

"No," said the other, "I have not seen it. I am sure you did not leave it here."

Together they looked all round, but not in the trunk. It could not be found. There was nothing to do but accept the statement that it had not been left there.

It was not long until curiosity got the better of the one who had the Bible hid. She got it out and decided to read a little of it and see just what it was like. But she found little interest in Genesis, where she naturally started to read. But in any case it was a pretty book, so she again hid it deep in her trunk.

After some considerable time had passed she again got out the book to look at it, and this time opened it at the Gospels. This time she was interested. The more she read, the more interested she became; and as she continued the Spirit began to work in her heart.

Thus it was not long until she recognized herself as a sinner needing a Saviour. Best of all, in the same book she found the Saviour. But she was almost startled at this time to discover that the book had really stolen her old religion. She seemed to have none of it left. At first she was a bit troubled, but gradually peace came to her heart.

No, the peace was not altogether complete, for now she remembered that she had stolen this book. Her old religion had taught her to lie if by a lie she could gain her end, and especially if it were to deceive a heretic.

But some way that did not seem right now. She was finally convinced that she must go to the woman from whom she had stolen the Bible, confess her sin, and return the book. How she loved that book! It would be hard to give it up. She had in it found abiding peace, except that her conscience troubled her for having deceived and stolen.

She was not long in carrying out her determination, once it was made, even though she was sure the woman would be angry. But what was her surprise and joy in what really happened! Her case turned out like that of the Prodigal. She scarcely had opportunity to confess, and none to tell of her humiliation for what she had done, for the other actually expressed joy at the way matters had turned out.

It was the writer's privilege a week ago to see the light in the countenance of this now aged saint whose old religion had been stolen by a stolen book, but who had received a better, which gave her joy unspeakable.

WHAT OF THE CHINESE "CHRISTIAN GENERAL"?

Writing on another matter under date December 1, 1927, Rev. A. R. Kepler of Shanghai, executive secretary of the General Assembly of the recently formed Church of Christ in China, says that Marshal Feng Yu Hsiang, the Chinese Christian general, has not returned to his Christian loyalties.

"Upon his return from Moscow Marshal Feng severed his relations with his former chief of chaplains and with his missionary advisers. The Three Peoples Principles of Sun Yat-sen and the teaching of Nationalism replaced the Bible and Christian instruction and Christian services in his army corps. He eliminated from his army all the Christian features which had characterized his troops in the past, and featured in their stead Nationalist rituals and the teaching of Kuo Min Tang principles.

"There are still strong individual Christians in the army. In fact, General Chang Djih Kiang, his chief of staff, is still as sincerely and patently a Christian as he ever was. He is the general who ordered several thousand copies of the Bible from the American Bible Society, which he distributed as presents among the officers of his army and his friends.

"One of our most respected Christian pastors in Shanghai has just returned from Honan, where he had been connected with a labor corps in Marshal Feng's army. He tells us that Marshal Feng jokingly remarked to him on the fact that he was known as 'the Christian general.'

" 'I am no longer a Christian general,' said Marshal Feng. 'I now have no God and no Christ.'

"One of Marshal Feng's intimate foreign friends, who also has just returned from a visit to Kaifeng, where Marshal Feng has his headquarters, tells me that it is absolutely a fact that Marshal Feng's army brought with it from the Northwest hundreds of thousands of dollars' worth of opium, and that Marshal Feng compelled the Kaifeng chamber of commerce to buy this opium. It has been reported that some of his soldiers have received their pay in opium. Of course Marshal Feng excuses himself regarding this matter with the statement that he has no other means of financing his army.

"I believe that Marshal Feng is still personally as clean-lived as ever, using neither wine, nor tobacco, nor engaging in gambling or resorting to squeezing and graft, which so vividly characterize the personal life of so many of China's public men. His visit to Moscow and his contact with the Bolshevik leaders are largely responsible for his apostasy.

"P. S.

"Since writing the above I have attended a testimonial dinner given by the Shanghai Christian organizations to General Chang

John Milton's Bible Prayer.

Rummaging in an old Devonshire attic while home on furlough recently, an English officer came upon a Latin Bible dated 1581 and bearing on the title-page the signature of John Milton. The famous poet had written on the blank leaf a prayer in these words:

"O Blessed Lord God, who hast commanded that we should not add to thy Word nor yet take from it, grant I beseech thee, that I may neither think thy certaine true Scriptures to be doubtful, nor the uncertain to be Canonicall, but possess me with awful and reverent thoughts . . . . that I adoring the fullness thereof, may avoid all hastie, supine, forced, and uncharitable expositions, and fetch my little light and candle of knowledge from that first Light my Lord and Saviour Jesus Christ. Amen."

Djih Kiang, Feng Yu Hsiang's chief of staff. The idea originally was to arrange for 40 plates, but requests for tickets were so large that provision had to be made for 150 guests, all of whom paid a dollar for their plate. In China it is still possible to have a dollar dinner,—a Mexican dollar at that!

"General Chang is undoubtedly one of the most earnest Christians that I have met in many moons. He is a great general, but I believe that he is a bigger preacher even than a military man. In the course of his address, which was applauded over and over again by the dinner guests, General Chang remarked that Christ told his disciples they must expect persecution, just as Christ himself was persecuted, and that he pronounced a blessing on those who were persecuted WITHOUT CAUSE. It was most important, therefore, for Christians so to live the Christ-like life as to give no cause worthy of persecution. He made a passionate appeal for courageous Christian living and unflinching witnessing to the winsomeness of the Christian life."

GLIMPSES OF MEDICAL MISSIONS.

Writing in the "Baptist" in regard to Dr. Ludlow of the Severance Hospital at Seoul, Korea, Louis H. Evans concludes an account of his visit to the operation room as follows:

When he had finished I stepped to his side. Gazing at his face, which was streaming wet from his exertions and pale with the pallor that comes from keen anxiety and intense strain, I asked him:

"How can you stand it? Surely every day is not like this!"

He merely smiled.

"How much money would you have received in the States for an operation like this?"

"Oh, about $600!"

"How much will you receive for this one?"

A light blazed in his tired eyes. I shall never forget his reply.

"My fee," he said, "will be this man's gratitude,—and there can be no richer reward than that."

Speaking of operations, yesterday while operating on a leper for hernia out in the back yard of the hospital, a great crowd gathered to see the sight. We do not take the lepers into the operating room, because our helpers are afraid to have them in the general hospital. Some day soon we hope to have a neat little operating room just for the lepers. Also, we hope to have a leper hospital later, a thing we have needed for many years.

We have just got the statistics from the leper colony, and will give them to you. Since the opening of the work 15 years ago 1149 cases have been received; 230 have been discharged as well or able to return home; 238 have died. Every leper has come under the influence of the gospel; 372 have been baptized; and 5 elders and 13 deacons have been ordained in the leper church. At present more than a hundred are in the catechumen class, being prepared for baptism next year.

The Japanese government is showing much sympathy and interest in this leper work, because they are anxious to begin segregating all lepers in the land. Recently, when I went to Seoul to make request for them to raise their subsidy on the basis of 800 lepers, their reply was, "Why not make it a thousand?" This is not because they are zealous for mission work, but because we can take care of lepers at about one-third the cost which they can do it for, and so they would rather subsidize our lepers three yen a month apiece than support them entirely for twenty-five yen a month. The Japanese are keen for business.—Dr. R. M. Wilson, Kwangju, Korea.

In Guatemala City.

At times we fear we may weaken as the patients crowd around us demanding beds, demanding medical attention, or "just one word." We are at present all full up in the operating room for 11 days ahead, all beds in the hospital are booked up and paid for 8 days ahead, and even the consultations are all full up three days ahead. Imagine the plight of a patient who came today to the clinic! She tried to get to see the doctor three days ago, and just made it today. She needed an operation, but the best we could do for her was to tell her she could get a bed in the hospital in eight days, and we would operate in 11 days. That is no way to run a clinic or a hospital, but we can't do more than we can do.

A woman came up the other day from a

coast town who was actually scared green. She was sick, but not so bad as she had been led to imagine. She had been told that she was in the last stages of something they didn't know what, and that she was surely all full of gangrene, but that she had better come up here to the American hospital. When we got her to the operating table she had a good long cry because she said she would never come out alive. We found things bad, but were able to clean out all the disease. Yesterday was her first day out of bed, only 10 days after the operation. She is getting along as well as any one has ever done, and she now smiles from ear to ear when we pass and ask her if she isn't dead yet. She is one person who is sure there is a place for mission hospitals.

At present we have three broken leg cases in the hospital. One man was putting up placards and fell 15 feet to a sidewalk. One boy was helping get an auto out of the mud, and it fell on him and broke his thigh. The third is a little boy of 5 who fell out of an apple tree. When he came in he was hurt of course, but he was also scared at the American doctors and nurses, but now he is all smiles whenever we go into his room. His leg is in a thick plaster cast, and he has no pain at all. All three will have perfect functional results, although hospitalization will be long.

You of the homeland, pray with and for us that those on the field may not weaken but may do the daily duty as it comes!—Charles A. Ainslie, M. D.

In the Heart of Africa.

Methodist Episcopal Mission,
Old Umtali, Rhodesia, S. Africa.

Dear Mr. Moody,

I am sending you photos of our new Maternity Hospital. It was dedicated last June, when we had our annual mission conference, with Bishop Eben Johnson. It was a great day in the history of our work.

Fifteen years ago we had no place to put the sick except under the trees. Motherless infants from the kraals were brought to my door by naked heathen. The mothers were dead because of filth and dirt and heathen practices. A shelter was made having only a mud floor. Here the first mothers were cared for, and the day patients had to stay under the trees. In time we built a second place which gave shelter for the day patients. This was the beginning of our present hospital, which now has 10 rooms. In it about 11,000 treatments are given during the year.

Bishop Eben Johnson, with Nurse Björklund on his left, Nurse Hanson on his right, and native nurses and young men in training.

Young men from our Hartzell Training Institute are learning to do first aid work.

In our second maternity home we have cared for about 700 mothers and given training to about 800 girls and wives of our pastor-teachers. Some of these women and girls have had several years of training, others only shorter periods, but all know what to do at the right time.

Our mission doctor lives 250 miles away from Old Umtali, but in spite of our poverty and misunderstandings of the natives we have so far not lost a single life of mother or infant. For this we give God the glory.

The work became too heavy for me to do alone, and so my home friends in Scandinavia sent out last year a qualified nurse and midwife to help with the work, and paid her expenses to Africa, and are now supporting her here on the field.

But what about the future? Many mothers have been saved from an early grave. Many twins have been saved from being killed at birth. The heathen believe that twins are from the evil one, and so are destroyed in some way soon after birth, but here with us they live and grow to testify to a heathen nation that they also have a place to fill in the world.

The government medical director and other

government officials have been here to see for themselves the wonderful work being done, and all have spoken well of it, and are well pleased with the native nurses.

The Maternity Hospital at Old Umtali is the only one of its kind in all of Rhodesia. There is great need of other maternity homes of the same type in every part of the country.

The **Record** is a welcome paper at Old Umtali. The reading of it has been of great help to us missionaries, and personally I wish to thank you and hope it will continue to come for many years.

I am sincerely,
(Signed) Ellen Björklund.

An Afternoon in the Philippine Islands.

Outside, the whole world swelters in the perpendicular rays of the noonday sun. No rain for two weeks, and the heat is intense. Across the railway tracks, in the commodious market, crowds of natives saunter under the broad-eaved shelters and purchase their supplies for the week. On the road outside the gates a motley group of motor trucks with rusted, rattling mudguards and shrill, raucous horns wheel and turn, and wait as they load for surrounding towns and barrios. This is market day in Pototan,—and incidentally the day when the mission hospital doctor visits the dispensary.

In the dispensary a different scene is presented. The doctor, having refreshed himself with the luncheon he brought with him, clears the decks for action and opens his medical bag. In the waiting room the nurse (Miss Sumbalom) greets patients and fills out their cards, while one of the mission helpers talks to the relatives and advertises the mission. When all is in readiness the stream of patients files singly into the inner room for consultation.

The first is a woman of 53, prodigiously fat for the Philippines, who complains of pain in the gall bladder region. After history-taking and examination she is given medicine and advised to go to the hospital if she experiences no improvement. She departed with a polite "Salamat Guid, Adios!"

Next is a small boy with earache. The ear speculum has been left at home, so emphasis is placed on the history. The mother loudly affirms that there is no stone, seed, etc., in the ear, so expectant treatment is given.

Two people come with decayed teeth, which are easily extracted. A grandmother with double senile cataract is advised to have an operation. Interesting among the others are a girl with chronic tropical ulcers, who cries when her father is advised to send her to the hospital; an expectant mother seeking advice; a handsome young woman with tarsal cysts marring the beauty of her sparkling brown eyes; a young woman complaining of a headache, who evidently needs a bath more than medication; a little girl with diarrhoea, accompanied by her devoted father, who sympathetically kisses and consoles her as the nurse administers castor oil.

Among the surgical cases is a man with an alveolar abscess, who is deaf and dumb. He is accompanied by his mother. They are an interesting couple. He submits to the bistoury with true Spartan spirit, while his mother sits and talks volubly. Although they use no sign language it is evident that he reads everything his mother says from her lips. She appears to be a proud mother, and so she should be, for her son in spite of his handicap works and supports her.

By 4 p. m. the last straggler has gone, and the doctor has time to pack his bag, buy his ticket, and board the 4.15 train for Iloilo. So ends the weekly visit of the doctor. For the rest of the week the nurse holds the fort.—Dwight Johnson in "Pearl of the Orient."

BY WAY OF SUGGESTION.

The Lighthouse Literature Mission of Belfast, Ireland, sends out a thousand letters each year and hundreds of parcels of good literature to lighthouse keepers in all parts of the world. Where there are children these are specially remembered. Loneliness and isolation are inseparably associated with the lightkeeper's job. They value all kinds of reading matter.

The mission was organized in 1904. It depends on voluntary contributions for funds. Its honorary director is Mr. Samuel H. Strain, 48 Upper Queen Street, Belfast, Ireland.

An appeal for funds to send gospel truths in the form of the Moody Colportage books and other appropriate publications to hospitals has been issued by the Bible Institute Colportage Association of Chicago. There are 8000 hospitals in the United States

and Canada, they say,—city, county and federal hospitals, TB sanatoria, etc. Monotonous depressing hours in a hospital ward can be relieved by reading, while the precarious nature of their health inclines inmates to welcome religious comfort and guidance. In many cases religious services and visitation are carried on in these institutions by Christian Endeavorers and other Christian friends, who find a good book a ready introduction to a patient.

Rooms for Private Talks.

Attention is being given in Germany to the question whether it is possible in Protestant churches to arrange something that shall correspond to the Roman confessional. According to the "British Weekly" a symposium recently appeared in a leading German religious weekly under the above title, which emphasized the need of time and facilities for confidential personal talk between ministers and their callers. Ministers are so busy that constant interruptions spoil even consultation hours that may be held as at present conducted.

SOME IMPORTANT CONVENTIONS.

Gathering the Fruits of Lausanne.

The World Conference on Faith and Order held at Lausanne was a historic gathering. What its actual results will be will not be evident until the lapse of some years. But it is well for all Christians to know what was done at Lausanne, and what the organizers are doing to continue the movement.

A business committee was appointed to carry on the active work of the international Continuation Committee. This business committee recently held its first meeting in New York, and laid out a program for the distribution of information on a large scale.

The printed reports of the Lausanne conference will be transmitted to the participating churches with a formal communication. As now published, this pamphlet contains only the reports received by the full conference without dissent, from section 2, "The Church's Message to the World—the Gospel," section 3 "The Nature of the Church," section 4 "The Church's Common Confession of Faith," section 5 "The Ministry of the Church," and section 6 "The Sacraments," together with the Preamble and the Call to Unity unanimously adopted, and the Concluding Statement drafted by Bishop Brent at the request of the conference.

The Official Proceedings of the Conference already have been published in Great Britain by the Student Christian Movement, and the American edition is about to come from the press of Doubleday, Doran and Co., of New York, for sale at $2.50 per copy. This is a comprehensive book of 534 pages containing the longer speeches in full, with the speeches delivered during discussion summarized. French and German editions are in preparation.

Rev. Edmund D. Soper, a member of the business committee, has prepared a "popular" book, entitled "Lausanne, the Will to Understand," which also will be published by Doubleday, Doran and Co.

The Detroit Student Volunteer Convention.

The trend away from old-style conventions that has marked student gatherings the past few years was seen in the recent Student Volunteer Convention at Detroit. Of the great men whose names and influence meant so much in making the Student Volunteer movement a mighty crusade among students for 40 years only two had prominent part,—Dr. John R. Mott and Dr. Robert E. Speer,—and they only delivered one address each. The chairmanship and control were in the hands of younger leaders, who have abandoned the slogan "The Evangelization of the World in This Generation" for what they consider is a larger and more inclusive object, the Christianization of the world. This term is meant by them to embrace the Christianization of racial, industrial and international relations: not the mere propagation of the gospel, but the permeation of society in all the world with the teachings and spirit of Christ. This, of course, has always been an aim and by-product of missionary zeal and effort, but the new emphasis fits better with native aspirations in the different mission fields, they think. Most of the delegates had been reared under the earlier ideas of evangelization, and were not as advanced in socialization as the new leaders.

Some 4500 delegates were present in all, filled with true purpose and intent as ever upon the great task of the church.

Not so much emphasis was placed on platform meetings, while devotional meetings and singing were also subordinate. Periods called Colloquia were arranged for discussion by groups of the subjects before the convention, without restriction of questions introduced.

No pressure was brought upon the delegates to secure immediate decisions on the question of life service. This paragraph in the Delegate's Handbook defined the attitude:

"No declaration card will be given to a delegate until there has been a personal conference with a secretary and there is evidence that the delegate clearly understands the purpose of the card and what is involved in the decision to become a foreign missionary. No signed declaration cards will be accepted at the convention. In case a delegate has clearly thought through the question of his life work and wishes to sign a declaration card, he will be requested to refrain from sending in such card until after the convention."

An exchange summarizes its report of the convention thus:

"The general impression of the convention was that of a pause for reconnoissance. But one came away from it with certain clear convictions that the missionary faith of Protestantism is as clear and firm as it ever was, that on the missionary frontier our representatives have a remarkably clear and comprehensive grasp of the new phase of the missionary enterprise, that the missionary movement is rapidly acquiring the character of an international coöperation for the creation of a better world, and that the successful development of international missions is the world's hope for civilization and peace."

World Meeting of Christian Leaders at Jerusalem.

Beginning March 24, and continuing through Easter Day, April 8, two hundred men and women, representing Christians of every nation and race, will assemble on the Mount of Olives, outside Jerusalem, for an enlarged meeting of the International Missionary Council. This Council is the direct successor of the Continuation Committee of the World Missionary Conference held in Edinburgh in 1910. Its membership has been enlarged for this third meeting by increasing the representatives from so-called mission fields, two-thirds of whom are to be nationals of the countries from which they come.

No mere Western program to evangelize the world brings these leaders together. Christian leaders around the world have sensed a peculiar need at this time for international counsel. The declared purpose of this meeting is "to gain help in regard to those needs which are felt to be deepest and most pressing in the hearts, lives and work" of articulate Christian groups around the world. In other words, the Jerusalem meeting promises to define afresh in terms acceptable to this generation and consistent with conditions and demands in every great mission area the aim, character and scope of our foreign missionary enterprise.

Five subjects have been listed for the study and discussion of Jerusalem delegates. They are: the Christian Life and Message in Relation to non-Christian Systems, Religious Education, the Relation between the Younger and Older Churches, the Christian Mission in the Light of Race Conflict, Industrial Developments and Rural Needs, and International Coöperation. Already groups have been formed in different countries to assemble data and record their findings on each of the above subjects.

This gathering will, in effect, mark the passing of world Christian effort from being a "missionary" enterprise to one shared in and carried on by Christians from all races and lands.

The Foreign Missions Conference has issued a series of bulletins under the title "Jerusalem and World Missions." They will contain (a) findings of study groups in different countries of the world; (b) study outlines and questions for use in group discussion on foreign missions; (c) references to contemporaneous literature on these subjects; (d) significant extracts from reports of special commissions preparing material for the Jerusalem meeting; and (e) summaries of discussions at Jerusalem. These bulletins may be obtained by remitting a dollar to the Foreign Missions Conference, 419 Fourth Avenue, New York.

KACHIN JUBILEE IN BURMA.

A Notable Occasion.

It was in 1873 that the missionary, Dr. Kincade, made a trip to Mogoung, Upper Burma, which was then a penal settlement.

This is a little Sunday school on the Arizona desert in the midst of several hundred TB patients. They meet in this shack, which is typical of the homes in which a great many from all over the country are making a last desperate fight against the "white plague."

Thousands of gospel books and Bible portions would be eagerly absorbed by them. See page 138!

At that time he came in contact with the Kachins, and wrote to the American Baptist Foreign Missionary Society concerning them. In 1875 Dr. Cushing, accompanied by some Karen Christian teachers from Bassein, began work among the Kachins. Mr. and Mrs. Lyon in 1878 were first appointed to the station, but Mr. Lyon died a few months later. Dr. and Mrs. W. H. Roberts arrived in Bhamo in 1879, and for many years he was the leading spirit in the work among the Kachins. He passed through many memorable experiences in connection with Chinese raids on the border and the last war in which the British took over Upper Burma. Today the Kachins have collected over eleven thousand rupees for the "Roberts Memorial."

After thirteen years of patient effort, during which time Dr. Roberts organized a church of 50 members and a school of 52 pupils, Dr. and Mrs. Hanson joined him and began the wonderful work which endowed the Kachin people with a written language. In 1893 a mission for the Kachins was opened in Myitkyina by Mr. and Mrs. Geis, and in 1906 a third Kachin station was opened in Namkham, where the Hansons are now located. Once in three years these three associations meet in convention. Although in numbers the Kachins are a small race, the proportion of Christians among them is now the highest of any race in Burma.

A mission report of the Kachin Jubilee celebration at Bhamo states: "For two or three days beforehand they came in twos and threes and groups, an ever increasing stream, Kachins in all their regalia. It proved to be the largest gathering of Kachins ever assembled, and also the largest Christian assembly ever held in Burma. There were nearly 7000 present, according to the number of official badges given out one by one to individuals.

"With 3000 red and white turbans dotting the sea of masculine features on one side of the mandat, and on the other side of the mandat 2000 women merging into one mass of dark jackets lighted up with the white silver decorations, it was a sight never to be forgotten. The mandat, 192 feet long and 96 feet wide, could accommodate only 5000 of the 7000 assembled."

The big meetings were on Sunday with many speeches from prominent missionaries, government officials, and prominent leaders. So important was this occasion that the governor of Burma sent a special greeting. All Monday was given to business sessions. One notable gathering was that of the Woman's Society, at which there were nearly 1000 present. A memorable session was that at which recognition and thanksgiving was made for the completion of the translation during the year of the Bible by Dr. Hanson. This literary work in itself had been an Herculean task. The Roman alphabet was chosen as the medium for the written language which the Baptist missionaries gave them. And today, school books, hymn books, scripture portions and tracts are available. Most of this work Dr. and Mrs. Hanson have carried on in addition to the many duties of the station missionary. Dr. Hanson gave a report on this work, giving due acknowledgment to his Kachin helpers. The great audience rose in mass to express itself in cheering and whistled applause.

Not every government official is keen on mission work, and not all who see the good

it is doing are willing to acknowledge it. Therefore we are glad to give the home constituency these quotations from an able speech made at the Kachin Jubilee by Mr. H. A. Thornton, commissioner of Bhamo Division.

A Government Official's Attitude.

"No one has seriously accused the British government of breaking the promise made by the Great Queen (Victoria) in the famous proclamation issued to the Indian people that every one in India, without fear or favor, should be permitted to profess and practise his own religious creed. It is true that a system of government has been established of which the avowed object is to enable the mass of people to be governed according to the code of Christian morality, but in matters of religion the government is impartial and tolerant, and strives to be helpful to all. A Christian missionary has no greater and no less privileges for the preaching of his faith than the representatives of any other creed. And yet, undeterred by all difficulties, undaunted and unafraid, men and women have come from England, from America, from France, from Italy and Germany. For years they have labored, in spite of sickness, in spite of loneliness, separated from their kith and kin, many in weariness and disappointment, but all full of their faith in the fatherhood of God and the brotherhood of men in Christ. And who can doubt that of all the spiritual influences which are at present remaking India and Burma, that of Christianity is not the most potent and effective of them all? What is important is that slowly and surely the whole of civilized India is becoming permeated with the influence of the example and teaching of Christ.

"From the early beginnings of the Kachin race fears and terrors of the unseen, bred by ignorance, have crushed the people under the grinding weight of poverty. As soon as a man by his labor could collect a few buffaloes or cattle, pigs or fowls, so soon was he obliged by the superstitious terrors of the unknown to sacrifice to the spirits of the dark, so that he was left again to work with his hands the field that he could have ploughed with a yoke of buffalo, or to shoulder the load himself that he might have put upon his ox. Constant grinding poverty has made the Kachin acquiesce in dirt and squalor and the social conditions which produce so much misery and disease among them. I confess I can see no future for the Kachin people if the old superstitions are to endure. I can see no hope for the Kachins in the world if they are to remain shackled in the superstitions of the past. They must by the pitiless operation of economic and hygienic laws dwindle and disappear as other races have done which have not been able to produce within themselves the will and power to assimilate the higher forms of civilization with which they have come in contact. But now, thanks to the marvelous work of your mission leaders, that will and power is being slowly formed. Every new school and mission house in Kachin land is a fresh center of light, of morality, and of hygiene, and a source of spiritual influence to overcome evil in dark places: and as I see the future of the Kachin race it is bound up with the spread of Christianity in the hills. . . . . When you read and are told of the work of the American Baptist mission in Kachin land during the past fifty years it is impossible that you should not be filled with a sense of the greatness of the debt which you owe to your missionary leaders. . . . . When we remember that 50 years ago the Kachin people had not emerged from the blackest depths of ignorance and superstition, we may thank God for the blessing of the American Baptist and other Christian missions."

In the following words Mr. Thornton set a standard for the young people of the race:

"I would remind you that no legislation or no administration can in the long run avail a people which is not full of the spirit of self-help. The Kachin race itself is a small part of the population of Burma. Formerly it kept to itself in the hills. That is no longer possible in modern days. Kachin though you be, you cannot stand forever outside the storm and stress of modern competitive life and continue to endure. It will not be permitted for you to claim, because you are Kachins, that you may be allowed to be a little less educated, a little less truthful, a little less honest than other people and yet enjoy the prizes of education and character. But you will compete with everyone on equal terms, and if you cannot fit yourselves to the general standards you

will be left behind and ignored. The next 50 years will be crucial ones in the making of Burma, and it depends on you boys and girls now at school whether Kachins are to take a part in Burma's destiny."

CURRENT THOUGHT.

I attach small importance to the recent organization of atheistical societies in the United States and elsewhere. They will founder as similar cults have previously done on the rock of man's fixed belief in a personal and superintending God. Moreover, apart from its speculations and theories, atheism must be viewed in the light of its practical effect upon society at large. What lives has it illuminated with hope? What vicious conduct has it restrained? What philanthropies and reforms has it inaugurated? What peoples has it emancipated from the tyranny of iniquity? What exemplary characters has it produced as compared with those of the saints of Judaism or Christianity?—Dr. S. Parkes Cadman.

Years ago, says the "Presbyterian," one of our greatest preachers attended City Temple at the exciting hour when R. J. Campbell was attracting the throngs by the proclamation of his "New Theology." His attention was arrested by the text from Paul, when in his opening sentence Dr. Campbell said that "Jesus has suffered at the hands of Paul as by no other man."

Not long since this same minister was in England again, and went to hear that same persuasive and eloquent voice where he is now preaching in the historic Robertson pulpit at Eastbourne. When the ascetic face appeared above the pulpit the changed humble messenger announced the same text he had used years before in City Temple, and said:

"Since I used this text years ago I have decided that Paul knew more about Jesus than I do."

The Cradle of Religion.

The real cradle of religion is in the home, writes Mrs. Mildred W. Stillman in the first anniversary number of "Children, The Magazine for Parents." But it is hard to know, she says, what sort of religious ceremony would work out best in the modern American home.

Quick and interrupted meals make it difficult to plan for grace at the table, even for those who like it. The hasty duck of the head before the soup has never seemed religious to me. It is too hard to lift the minds of a hungry group so abruptly to heaven. If grace is to be said, I think it would have more dignity and meaning if said over the finger-bowls. One recent development is to have the youngest child at the table ask the blessing. I like even better the silent grace,—just bowed heads.

The old custom of morning family prayers is even more difficult to manage now than grace at the table. It is not wise to force a reluctant child to attend. Religion should go hand in hand with modern psychology and a sympathetic understanding of the needs of a growing child.

I should like to see a picture of the Christ-child in every child's room, and I believe that every child, as soon as he can talk and long before he can read, should have his own Bible: not a Child's Bible, nor a Modern Reader's Bible, but the dear old black leather book. Let the child feel that it is different from other books, and more precious! The colored illustrations in many of the King James versions interest even young children.

If we want our children to carry on the faith which we drew from our parents we must ourselves keep true to that faith. Whenever a worldly value is allowed to outweigh a spiritual value in the home, when a moral standard is lowered for the sake of popularity, our children's faith in life's finer values is dimmed.

IS YOUR BIBLE INTERESTING?

Little Mary wanted to learn her Sunday school lesson, and had asked her older sister to help her. At length the sister finished her other duties and taking her Bible from the bureau called:

"Come, Mary! I will help you now, and then you can go back to your play."

Mary came running, all ready to begin, but on seeing the Bible her sister had brought said:

"Sister, let's read the lesson out of Grandpa's Bible."

"Why, what difference will that make?"

"Grandpa's Bible is so much more interesting than yours."

"Oh, no, Mary! They are exactly alike."

"Well," replied the observant little girl, "I think Grandpa's Bible must be more interesting than yours, he reads it so much more."—"Christian World."

Floating the Pope in the American Press.

A rather strange situation is revealed in a two-and-a half page article in the "Commonweal" of February 1. This is a weekly paper published in New York with the backing of Roman Catholic intelligentsia. It claims for itself to occupy about the same position in relation to Romanist principles and ideas as the "New Republic" and the "Nation" occupy in other directions. It is ably edited, positive in tone, a creditable paper in every way.

The article in question is published under the name of Michael Williams, editor of the "Commonweal." It relates a personal experience of the utmost importance in Mr. Williams' eyes. In substance it is as follows.

Some months ago Mr. Williams went to Rome on a vacation, and with the intention of advancing the interests of his paper. Before he left New York his literary agent secured for him an offer from one of the great news agencies for an interview with the pope for simultaneous publication in some 250 dailies throughout the world. The topics were to be such things as Governor Al Smith's candidacy for the presidency, the morality of present-day young women, etc.

With all his pull Mr. Williams could not get this interview, but his efforts were rewarded in another way.

"After two months of incessant work I obtained from the cardinal secretary of state, Gasparri, a document which is, I believe, unique,—a message from the pope, addressed to all civilized people, all Western nations, anyhow, informing them that the Holy See regards the present situation of Catholics in Mexico as the worst persecution ever known, —explicitly declaring it worse than those suffered by the church under Nero, Domitian, Caligula, in this respect, namely, that while under the Roman emperors private or secret religious worship in houses, cemeteries or catacombs was tolerated, in Mexico today priests are summarily slain (sometimes after torture), and lay people are shot, imprisoned, fined, exiled and otherwise punished for participation—at times on the mere suspicion of participation,—in private worship."

Considering this papal message an unprecedented thing in journalism, Mr. Williams communicated with New York, and was advised to cable 1000 words regarding it. Whereupon the papal message was declined as "Catholic propaganda," not what the syndicate wanted.

Mr. Williams was dead in earnest about all this. He wants a "thoroughly representative non-sectarian, non-governmental commission of inquiry concerning the religious problem in Mexico" formed to investigate and report. So he did not propose to pigeonhole the pope's message. And here is where perhaps the most extraordinary item in the whole affair comes in.

What did he do to force an entrée for the pope's message into the American press?

He wrote George Bernard Shaw a letter explaining the situation and inclosing a copy of the pope's message. "Why? Because I hope and believe that you will write me a letter which will force the publication of my article, together with your letter, by the agency in question or some other big syndicate,—a letter proposing the formation of an international lay committee of inquiry into present-day religious conditions in Mexico. If governments, several of which must know the facts, will stand by and tolerate such things, cannot writers and social workers force the press of the world to listen to the pope's plea to learn the truth?"

It must have seemed irony to Mr. Shaw to receive such a request. In a characteristic reply to Mr. Williams he said in part:

"Dear Sir: I cannot imagine what the American press is thinking of in refusing to publish what is practically an interview with the pope. It is news, and official news from a person of overwhelming importance. The mere fact that the pope has at last consented to avail himself of the press instead of the pulpit as his instrument of publicity would be sensational news if the message were nothing but a remark on the prospects of the harvest."

The next stage in the proceedings arrived when Mr. Williams returned to New York.

"After my return to New York, in discussing the matter with the agency in question and finding that it maintained its own position I offered the article to the 'New York Times,' presenting also the facts concerning its rejection by the agency in question, with the result that the interview, rewritten to some extent but containing the full text of the papal statement, was pub-

lished in that paper on Sunday, October 2, 1927.

"But so far as I know after maintaining a close watch, aided by a clipping agency, of the American press, no daily newspaper, weekly review or monthly magazine other than Catholic ones has said a single word editorially on the subject of this papal statement."

Our purpose just now is to draw attention to two things:

First, that an American Roman Catholic editor of high standing should find it necessary to seek the aid of George Bernard Shaw to float a papal message; and

Second, that with all that prestige and effort the message nevertheless fell flat.

Appreciation of the Bible.

Rev. Otis W. Foye, D. D.

Pastor Dorchester Temple Baptist Church, Boston.

The best selling book in the world today is the Bible. The British and Foreign Bible Society reports an annual distribution for the past three years of 10,500,000 copies of the Scriptures. The American Bible Society reports 9,907,361 copies for the year 1926. With the Bibles and portions published by other houses it is estimated that 30,000,000 copies come from the press every year.

You will find a Bible in almost every home. If you come across a person who does not possess a Bible, you can always find some person who will gladly give him one.

The Bible makes a splendid gift. There are times when we wonder what to give for a present on a birthday or at Christmas. Find out whether the person has a Bible, and if not, give one! Such a gift is always appreciated.

A traveling salesman stayed overnight recently in a Boston hotel. In the morning he gathered up his belongings, got into his automobile, and started on his journey. At a certain crossroad he got out what he supposed was his Blue Book to guide him on the right road. He was somewhat surprised to discover that what he had taken from the hotel as his Blue Book was a Gideon Bible. The "Boston Herald," in commenting on the incident, remarked that he had taken a pretty good guidebook after all. For the journey of life he took the best book which mankind possesses.

Surely we ought to be interested in a book which is translated into over three hundred languages and six hundred dialects, a book which is read more widely than any other book in the world. Such a book ought to be more than an ornament, a nice gift, an heirloom, or a keepsake treasure.

A friend once loaned me a Bible which he prizes highly. Some years ago, while he was attending a conference here at Northfield, D. L. Moody loaned him his Bible with marginal notes in Mr. Moody's own handwriting. This friend spent a day and a night copying Mr. Moody's notes into his own Bible. Money cannot buy that Bible from him.

* * * * *

How much is the Bible worth to you? This is a question you must answer. A short time ago I read of a certain old copy of the Scripture which was sold at auction for $106,000. One copy of the Bible sold for $106,000! How much is your Bible worth to you? Now I want to say this: your Bible is only worth as much to you as you make it. The value is not whether it is bound in fine seal leather or whether the covers are all worn out. You may have a copy which represents little in money value, but in spiritual values to you it may be priceless. The Bible is "a lamp unto your feet and a light unto your path" only as you use it as such. A lantern hung in the shed never lights a person's path out in the night. The Bible will only be a means of grace to you as you use it. It will unfold God's riches to you only as you read it and know it. Only thus will the Bible prove of great worth to you.

We appreciate only what we know. Some of you will go out on afternoon walks around this beautiful country. Some will get much more out of these walks than others. Many do not know the wild flowers, and pass them by without much notice. But there may be one with you who is an enthusiastic botanist. He will see well known friends among the flowers everywhere, and will point them out to you, making the walk a thing of joy and interest to everyone in

the party. He knows the flowers, therefore he appreciates them.

The first time I went to Niagara there were three of us in the party. We went out on Terrapin Point, where the falls were thundering around us. Some people standing near were laughing and joking. They left in a few moments. One man who was with us stood drinking in the wonders. Then he took off his hat and said:

"Boys, take off your hats and let God talk!"

There was something in the soul of that man that led him to appreciate what was around him.

We will appreciate the Bible only as we know it. Some have a small Bible. They know the Ten Commandments in the abbreviated form. They can repeat the Lord's Prayer in unison. They can say the 23rd Psalm if there is some one standing beside them to keep them going. We learn a few verses of Scripture in Sunday school when we are children, and that is about all that some know of the Bible. People do not know enough of the Bible to appreciate it. If we are going to appreciate the Bible we must know it. We must have something more than a fragmentary knowledge of the contents.

There are some things you will know only in your heart which you can never know with your head alone. These are the things which we learn by experience. The things you know in your heart are the things which you live out, the facts which become life to you, which make you purer and stronger. You will learn to appreciate your Bible as it brings you on your knees before God, and fills you with the power of the Holy Spirit, sending you out into life with your heart throbbing with a new love to serve God among your fellowmen. When your Bible leads your broken heart to a God of forgiving love and puts an undying faith and hope into your soul, then you will treasure it as a book above all others. When you govern your life by its teachings and build your days on its promises, then your Bible will be the life of your very life. Then shall we become "living epistles known and read of all men" to the glory of our Saviour Jesus Christ.

* * * * *

The book was never intended to be a book of science, of history, or of literature. We must see what a book is, and then go into the book and get that out of it. The Bible is the book of God. All other books are the books of men. Go into the other books to find out what men know! Go into the Bible to find out about God! This is the book of heaven, the book of life. It is not only a good book, but it is a book for your heart, a book of truth, the living word of the living God. If we go into that book to find God we will discover that God has found us. There was a man who did not believe the Word of God, but after having gone into the book he came back and said that after searching through the Gospels he did not need to read the rest of the book to find the truth, for God found him.

If we are to have a real understanding of the Bible we must grasp the contents of it. We must know where to look for the various things which the Bible contains. We must have a general knowledge of the contents of the various books, and know the nature of the material in the Old Testament, and that of the New. We will better understand the books of the prophets if we know at what point they fit in the history of Israel. Many of the Psalms are better understood when placed in their historical setting.

In a certain home there lived a mother, father, and daughter. It was a home which was morally base, wicked, and vile. In that home there was a Bible which had come down to them as an heirloom. One day the mother happened to pick up this Bible, and began to read it. Then she persuaded her husband and daughter to read it, and in the due course of time all became Christians. The Bible, before it was opened, was a rebuke to them in their sin, and after it was opened it was a light to show them the way out of sin and the way to salvation.

The thought came over me last evening as we sat on Round Top, the Bible is like this beautiful sweep of hill and valley stretching out before us. Hills and distant mountains reached their heights upward to be set aflame with the glory of the setting sun, while valleys were filled with mists tinted with old rose deepening into blue. Out there were high mountains and deep valleys, fertile farms and barren hillsides. And our Bible has its heights of glory and its valleys of despair. There are places rich and fertile

for the soul, and places barren and hard. Some parts of our Bible lift us up to the presence of God, and some parts picture for us the deadly swamps of sin.

I stand in awe like one gazing upon a stupendous panorama when I consider the centuries, and the men, that entered into the making of our Bible. Probably 1600 years elapsed between the writing of the first and the last books. Humanity moved out of the obscurity of unknown history and climbed well up into civilization during this period. The sixty-six books were written by about fifty different men under circumstances as widely divergent as it is possible to imagine. Some of the books were written amidst the ancient splendors of Babylon, some under the withering heat of the desert. Others came from the lonely fields of the shepherds, some were written in cities of culture. Some came from kings' palaces, some from peasants' huts, and some from prison cells. The books breathe the life of every civilization that had touched the shores of the Mediterranean Sea or poured forth from the Euphrates or Nile valleys. Every ancient people of those regions have left their impress somewhere upon our Bible. Three continents contributed to its making.

Again, one must be impressed by the manifoldness of the Bible in that it contains examples of practically every kind of literature. "It embodies history and oratory, dialogue and drama, philosophy and poetry, giving every form of human literature. It has laws, tragedies, annals, parables, prayers, satires. It contains the epic, the lyric, the ode, the chorus, the oracle, the riddle, the chant, the liturgy, the refrain, the acrostic, the apostrophe, the proverb, the epistle, the philippic."

A group of men were asked to make a list of books which they would take with them if they were to be isolated on an island. As each list came in they all contained the Bible. Then one began to eliminate books from his list. He crossed off the poetry and prose, history and drama, until finally only the Bible remained. When asked, "Why?" he said that every type of literature was in the Bible, he needed no other book.

And yet this book produced by so many different kinds of men, under such changing periods of history and varied circumstances, containing so many different kinds of literature,—this book, I say, is not a compilation of heterogeneous compositions, it is a unity. From Genesis to Revelation there is a unity of purpose, the unfolding of a plan, and a glorious culmination for it all. It is not a treatise in the abstract. Its truths are set forth in the lives of men with all their weaknesses and strengths. Though the Bible is spread out over so many centuries, nevertheless there is a spirit within it which draws every part together into one great whole. The same life is throbbing in every part, the same God is upon every page uniting all into one vital whole.

And here is the marvel of it: There is not another book in the world like it! Today we could not ask fifty men or women to write the best that they knew without conferring with each other, and then bind their writings together and get a book which would have unity. God has been guiding the composition of that book through the centuries. It does not only contain the word of God, it is the Word of God. There is the wonder and the glory of it! It does not look backward, but forward. Though it reached its final completion many years ago, it is not a book of the sunset, but a book of the dawn. The literature of the ancients looks backward. It speaks of the Golden Age as a thing of the past. But the outlook of the Bible is always before us. The Golden Age is always yet to be. Mistakes? Learn their lessons! Weariness? Plod on! None of the literatures of the other religions have a message like that. They may have some of the moralities and some of the teachings of the Scripture, but they have not the vision, the unity, the glory, with the optimism, the anticipation of the Golden Age. They have not the crown at the end of race!

The more entirely the true scheme of gospel doctrine is inlaid in a man's soul, the more certainly it must form it all into meekness, humility, gentleness, love, kindness, and benignity toward fellow Christians, of whatever denomination.—Howe.

Retribution.

I thought life a pleasure ground
Where I could take my fill,
Sipping sweets wherever found,
Yes, sipping them at will:
But retribution wrung from me
Full payment of the bill.
—Blanche T. Hartman.

Why We Believe the Bible to be the Inspired Word of God.

Rev. Walter L. Lingle, D. D.

President of the Southern Presbyterian Assembly's Training School for Lay Workers, Richmond, Va.

I have taken this subject because of its vital importance, and because Christians should ever be ready to give a reason for the hope that is in them. I am not speaking to trained theologians, but to men and women sitting in the pew. Why do we believe that the Bible is the inspired Word of God?

Its Claims.

Turn to the first verse of the Epistle to the Hebrews: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." This passage leads us to claim that in the Old Testament God is speaking to us through the prophets and that in the New Testament he is speaking to us through his Son. Let us look at these claims more in detail!

Back in the first books of the Old Testament we find that Moses claims he received the Ten Commandments and many other of his teachings direct from God. Every Old Testament prophet claims that he is speaking for God. The word "prophet" comes from two Greek words and means one who speaks for another. A true prophet is one who speaks for God. "Thus saith the Lord" is a phrase which echoes and re-echoes through the prophecies of the Old Testament.

When we turn over to the New Testament we find that Jesus claims to have come from God and that he is speaking for God. A part of his great mission was to reveal the Father. Jesus gave his testimony that the Old Testament is the Word of God. The Gospel writers claim that they are writing down the words of Jesus.

When you turn to the writings of the apostle Paul you find that he distinctly claims to have received messages directly from God. In the book of Revelation John claims that Jesus is speaking through him. In fact, that book is called the revelation of Jesus Christ.

So from Genesis to Revelation we meet the claim that the Bible is the word of God. Some one may object that the testimony of a man about himself is not valid. That depends upon the character of the man. If his character is above reproach we are perfectly ready to accept a man's testimony about himself. What about the character of this book which we call the Bible? It is a good book. In fact it is often referred to as the "Good Book." It certainly holds before us the highest ethical standard the world has ever seen. Not only so, but in so far as men have been able to test it by history and archeology and experience it is a true book. The claims of a book with such a high character must come with convincing force if our minds are at all open to conviction.

Its History.

We believe the Bible to be the Word of God because its history is in keeping with that claim.

This book which we call the Bible was not written yesterday. Parts of it were written something like 3000 years ago. The latest parts of it were written more than 1800 years ago. When you take the story of this book as a whole it reads like a romance.

If you have never read the story of how we got our Bible, get some suitable book along that line and read it! You will find it exceedingly interesting and exceedingly profitable. When you get through with the story you will feel that the book has been preserved by a providential care.

It seems as if all the powers of earth and hell at times have been turned loose against the book to destroy it. Turn back to the prophecy of Jeremiah, and you find that on one occasion he sent to King Jehoiakim a manuscript with a message which he told the king was from God. The king listened a little while, then took the manuscript and slashed it to pieces with a penknife, and thrust it into the fire. He thought that was the end of it, but the prophet tells us he went back and that God revealed to him again all that had been destroyed, and even more. All this seems to be emblematic of what has happened to this book through all the centuries. Time and again emperors and kings and governors have tried to destroy it. Antiochus, the mad king of Syria, came down from the North to blot out the religion of the Jews. He rode into Jerusalem and

into the Temple roughshod. He slaughtered a sow and sprinkled her broth over the sacred furniture and over the holy books, and then he burned every sacred book that he could find. He thought he was destroying this Word of God. But after it was over the books came out of their hiding places. The Word of God had not been destroyed.

In the days of persecution by the Roman government more than one Roman emperor tried to destroy the sacred books of the Christians. They burned the Christians and gave orders that their sacred books should be burned. It looked as if all the powers of hell had been brought to bear against the book, but when the persecution ceased, out from its hiding places came the holy book.

When the apostle Paul was languishing in the Roman dungeon he referred to himself as an ambassador in bonds, and he said: "The word of God is not bound." In other words, they might crucify the Christ, they might behead James, they might stone Stephen, they might cast Paul into prison, they might bind or crucify any of the followers of Christ, but they could not bind the word of God. They have never been able to bind it. It has gone marching on from century to century, from victory to victory.

As I drove up from Virginia through Massachusetts I saw on a number of billboards a picture of a beautiful young woman holding in her hand a book, and under it were the words, "The Best Seller." We often have our attention called in the literary world to best sellers. I will tell you what the best seller is. For years and years it has been this book. More than 30,000,000 copies of this book, or parts of it, were published, sold and distributed during the past year by the many agencies that are at work along that line.

So I say, when you take the history of the book it is a marvelous history, and it indicates that there is a providential care in preserving it through the ages because it is the Word of God, meeting the deepest needs of our souls. It is an anvil which has worn out many a hammer.

Its Power.

We believe that this book is the Word of God because of its power.

It has power to transform the lives of men and of nations. The apostle Paul says that the gospel is the power of God unto salvation.

The word power in the Greek is the word from which we get our word dynamite. It is the dynamite of God. It is dynamic. There are thousands of people today who can say that their lives have been transformed by the gospel which is contained in this Word.

I was much impressed a year ago with the testimony of a young woman. She came to the school of which I am president. I had heard something of her history and something of the tragedy that had been in her life. One day I asked her to tell me her religious history, and the story ran something like this. A number of years before there had come a great sorrow and tragedy in her life. She was not a Christian. She did not know which way to turn for comfort. Friends told her that she would find comfort in the Bible. She did not know to which part of the Bible to turn for comfort, so she started at Genesis, and read through the book of Genesis, but no comfort came. She pressed on through book after book, but no comfort came. She finished the whole of the Old Testament, but no comfort. She went on. She was dead in earnest about it, and she went through the Gospel of Matthew, but no comfort yet. She went through Mark and through Luke. By the time she had got to the end of Luke she knew that a new power had come into her life, a great transforming power that made her a new creature, and that brought new comfort to her life.

That is the testimony of one individual. There are many that could give testimony, like that, of the transforming power of the gospel that is contained in this book.

Not only so, but this book has had a transforming power in the history of nations. Two years ago I had the privilege of going on a Mediterranean cruise. There was on our ship as a professional lecturer a young man who said that he was a graduate of an English university. In his lectures on the ship he liked to cast sneers at the Bible. It seemed to please him. One night he and I were standing out on the deck. We had passed Constantinople, and we were talking about religion. He said, "I have read the Bible, and I have read the Koran, and I have read the writings of Confucius, and I have read the Vedas." He was one of those omnis-

cient fellows, or, at least, appeared to be. I found afterwards that he knew precious little of the Bible. But he said that as he read these various sacred books they looked much alike to him, and it struck him that one religion was about as good as another. I said:

"Jesus gives us the way to test that. He says that we may know a tree by its fruits, and in the same way we may know a religion by its fruits. Now," I said to him, "we have passed through Constantinople and other Muslim lands where the Koran has had the right of way for more than a thousand years. Look at the character that is produced, look at the nations which have been produced by that kind of teaching, and compare them with the nations which have had the Word of God! The final test of any religion is the type of manhood and womanhood it makes, or the type of national life."

I remember having seen a picture somewhere that left a message with me. It was entitled, "The Secret of England's Greatness." It represented an old African chief coming all the way from Africa to inquire of Queen Victoria the secret of England's greatness. The picture showed the old chief in the presence of the queen, asking her that question, and it represented the queen as answering that question by placing a copy of the Word of God in the hands of the old chief.

It has had much to do with England's greatness. Away back in the days of King Alfred he had the Ten Commandments and the Lord's Prayer and parts of the Word translated into the language of his people, and he based much of his rule upon those teachings. In John Richard Green's "Short History of the English People" is a paragraph in which he says that by the middle of Elizabeth's reign the people of England were the people of one book, and that book was the Bible; and it was after that great period of Bible reading and Bible study that the rich Elizabethan period came in English literature.

So I say again that one reason for believing that it is the Word of God is its power to transform the lives of men and of nations.

Fulfilled Prophecies.

Another reason why we believe this to be the Word of God is because of its fulfilled prophecies. That is a point the old church fathers made much of.

I have a friend who has recently written a book entitled "Christ in the Old Testament." He begins back in Genesis, and traces the Messianic prophecies through the whole of the Old Testament. They run like an ever widening and deepening stream through the Old Testament. When we turn to the New Testament we find these prophecies fulfilled in a marvelous way in Jesus of Nazareth. You can write in broad outline the life of Jesus from the Messianic prophecies of the Old Testament.

There are many other great prophecies that have been fulfilled. I have seen in the Life of D. L. Moody a story along this line. In one of his evangelistic campaigns in England a young Englishman came up in a skeptical frame of mind and wanted to talk to Mr. Moody, or rather wanted to discuss religion with him in a controversial way. Mr. Moody, with his wonderful common sense and tact, diverted the young man for a moment. He said:

"I see that you are an officer in the army, and I know that English officers travel far and wide. I would be interested to know what countries you have been in."

The officer began to name the places he had been in. Among other places he had been in Mesopotamia, in Nineveh and Babylon.

Mr. Moody said: "I wish you would tell me something about Babylon, and how you found it."

The officer said he had an interesting experience there. He wanted to go out and do some hunting in the old ruins about Babylon by moonlight, when the wild animals which make their lairs in the ruins would come out. But the remarkable thing was he could not get a single native to stay with him among these ruins after the sun set.

When the young man finished his story Mr. Moody said: "I have a description of Babylon I would like to read to you." He then read this description out of his Bible: "And Babylon, the glory of the kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation, neither shall the Arabian pitch tent there, neither shall the shepherds make their

fold there. But wild beasts of the desert shall be there, and their houses shall be full of doleful creatures, and owls shall dwell there, and satyrs shall dance there."

Mr. Moody said: "How does that description fit?"

The young man said: "It must have been written by an eye-witness. It describes it exactly."

Mr. Moody said: "I have been reading from the prophecy of Isaiah, which was written something like 2500 years ago, when Babylon was still standing in all her glory."

There was the great prophet 2500 years ago foretelling the end of Babylon, describing it so that a young army officer felt that it was written by an eye-witness. So I say that because of fulfilled prophecies we believe this is the Word of God.

Testimony of the Church.

We believe that the Bible is the Word of God because of the testimony of the church.

As the Roman Catholics believe that the church is the final seat of authority in religion, we Protestants have probably swung too far away from this line of evidence. But we can trace the testimony of the church back to New Testament days. This unbroken line of witnesses testify that this book which we call the Bible is the Word of God. The church of Jesus Christ is not based upon lies or myths.

Witness of the Spirit.

We believe that this is the Word of God because of the testimony or witness of the Spirit.

In the eighth chapter of Romans we have this verse: "The Spirit himself beareth witness with our spirits that we are the children of God." In the same way we believe that the Spirit beareth witness with our spirits that this is the Word of God. When we read it there is an inner consciousness or inner witness that we are reading a message from our Father. When you read a great passage from the Psalms, or a great passage from John's Gospel, you have an inner conviction and witness that it is the voice of God speaking to you.

Reformers like Luther and Calvin made much of this, and our Westminster fathers made much of it. We have from the Westminster Confession these words:

"Yet, notwithstanding, our full persuasion and assurance of the infallible truth and divine authority thereof is from the inward work of the Holy Spirit, bearing witness by and with the word in our hearts."

Coleridge said something like that in different language when he said: "In the Bible there is more that finds me than I have experienced in all other books put together. The words of the Bible find me at greater depths of my being, and whatever finds me brings with it an irresistible evidence of having proceeded from the Holy Spirit."

When Samuel Wesley lay dying, he called his distinguished son to his bedside and said to him: "The inward witness, my son, that is the proof, the strongest proof of Christianity!"

Someone asked Mr. Moody: "What makes you think that the Bible is inspired, Mr. Moody?" He promptly replied: "Because it inspires me."

That is the greatest evidence for the ordinary man who cannot look up historical evidence, for the man who cannot go through all the processes of history and all the critical questions. When he reads John 14 or the 23rd Psalm the Spirit bears witness with his spirit that he is hearing a message from the Lord. He hears the voice of God speaking to him through these pages.

These are some of the reasons why we believe that the Bible is the Word of God: because it claims to be, because of its history, because of its power to transform the lives of men and of nations, because of its fulfilled prophecies, because of the testimony of the church, and because of the inner witness of the Spirit.

What is the conclusion of the whole matter? The writer of the Epistle to the Hebrews draws the conclusion for us. After telling us that God has spoken to us through the prophets and by his Son, he asks this tremendous question, "How shall we escape if we neglect so great salvation?"—if we neglect to read the word of salvation, if we neglect to receive it, if we neglect to live it, if we neglect to teach it and to preach it?

They will admire God but little who admire themselves much, and take little pleasure in him who are too much pleased with themselves.—Howe.

The Disruption of the World: A Word Study.

Rev. W. C. Stevens.

In the usual English version of the New Testament the phrase "From the foundation of the world" quite often occurs. Distinction in translation, however, should be made between two words in the Greek which are commonly translated in our New Testament by the one word "foundation." One of these words stands regularly for the idea of placing something as a substructure, the laying of a foundation, as of a building. The other word, quite to the contrary, carries the idea of casting down, demolishing, disrupting the foundation. The former word is "Themelios," the latter "Katabole."

We can readily see that the latter word expresses demolition, disruption, from its use in the science of physiology. The word is a compound, the second member of which—"bole"—forms our terminal "bolism." In physiology we use three words with this terminal in common. These three words are "Anabolism," "Katabolism," and "Metabolism."

Now in physiology anabolism indicates the process of cell construction, katabolism denotes antithetically cell destruction, while metabolism ("Meta" means between,) denotes the resulting maintenance of the bodily cell structure after contribution of suitable material, on the one hand, and elimination of unsuitable material, on the other hand, is accomplished.

Now, the Greek word unexceptionally used in the phrase translated "The foundation of the world," is "katabole," our Anglicized word katabolism. It cannot mean "foundation" in our common conception of that term. It is not substruction, but disruption; not laying of the foundation, but the overthrow of the foundation.

The word "Themelios" is used in the following and similar New Testament passages: Luke 6. 48, 49, "laid the foundation on a rock," "that without a foundation built a house"; Ephesians 2. 20, "built on the foundation of the prophets"; Hebrews 1. 10, "Thou, Lord, hast laid the foundation"; Romans 15. 20; 1 Corinthians 3. 10, 11, 12; 1 Timothy 6. 19; 2 Timothy 2. 19; Hebrews 6. 1. In all these and other like cases the sense is obvious and the same.

To use the same English word in the same sense in translating "Katabole"—in the expression "foundation of the world,"—would leave us with the thought of the original creative substruction of the world as declared in Genesis 1. 1. But while "Katabole" cannot describe an orderly, beautiful, purposeful and serviceable order of creation, it does apply in its true sense to the picture of Genesis 1. 2,—the appalling disruption of that original creation. And it is from disruption to re-creation that the whole drama of the Bible is unfolded. The contention over the days of creation—whether days of twenty-four hours or of vast periods,—really finds no occasion from the first chapter of Genesis, for the first verse alone has reference to original creation, and that verse furnishes no part of the Biblical revelation, saving to make known that the dual terrestrial sphere of skies and earth—the theater of the Biblical drama,—was, to begin with, created by God.

Geology, for instance, testifies not so much of the process of creation as of the catastrophe which befell the geological construction. The same is the case with astronomy and other natural sciences. Their fields of research reveal the débris of a disrupted creation and the processes of cosmic restoration. The tale of creation itself is not told; the tragedy of the disruption of the original world—material and moral,—is not told; but little of the cosmic renewal is told; very briefly is the tale of the first century, approximately speaking, of human existence on the earth told; but the needful information of how the newly created Adam fell under subjection, with his whole estate, to the already ruling fiend of the skies is sufficiently recounted to give us the opening chapter of the marvelous all-Bible drama of redemption, the finishing point of which is reached only when we read, "And I saw a new heaven and a new earth."

So the great date from which this drama proceeds is not the foundation of the world, but the disruption of the world. The frequent Biblical reference to that disruption impresses upon our minds the awful significance of the event to the mind of God. At the same time it portrays against that background the more forcibly and luminously the glories of redemption.

Let us now ponder for a season over the

passages which in our English translation should substitute the word "disruption," or some word of equivalent meaning for "foundation"!

Matthew 13. 35: "I will open my mouth in parables, I will utter things which have been kept secret from the foundation (disruption) of the world." That is, the disruption occasioned concealments of truth and teaching on God's part from his creatures such as were not necessary in their unfallen and undarkened condition.

Matthew 25. 34: "Come, ye blessed of my Father, inherit the kingdom prepared for you since the foundation (disruption) of the world!" That is, whereas Adam, who by his fall forfeited for himself and his seed that heirship on earth first given to him, by redemption from the effects of the fall has the kingdom-estate restored to him in right and in prospect through the Redeemer since the fall itself.

Luke 11. 50: "That the blood of all the prophets, which was shed from the foundation (disruption) of the world, may be required of this generation." That is, from the earliest days of the disruption of the original created order murderous antagonism leaped forth in mankind against God's truth-bearers, namely, from Cain down.

John 17. 24: "Thou (Father) lovedst me (Christ) before the foundation (disruption) of the world." Note that here it is not "from" or "since," but "before." What a revelation springs to light here! The Son of God himself, as divine mediator of and head over the original created world, was affected by the disruption of the world, so that not until redemption's end is accomplished will his own original glory and honor from his loving Father be fully restored. But even that expression of the Father's love will Christ share with his disciples.

Ephesians 1. 4: "He hath chosen us in him before the foundation (disruption) of the world." That is, the intervention of the disruption of the world has not forfeited, lowered, or altered for us the place in his Son originally given us when God ordained the creation of man in his image ("Christ, who is his image," 2 Corinthians 4. 4). Hallelujah!

Hebrews 4. 3: "Although the works were finished from the foundation (disruption) of the world." The apostle is here discussing God's denial to disbelieving Israel of entrance into the promised possession of Canaan as an illustration of the forfeiture always of gospel inheritance through unbelief in substituting human works for the finished work of God's grace. The teaching here is that as in Israel's case, so always the gospel demands faith, and faith only, without works of human ability and merit, because all such conditions have been met for us in Christ himself since the time disruption of the world created the need for them.

Hebrews 9. 26: "Then must he often have suffered since the foundation (disruption) of the world." That is, if the sacrifice of Christ Jesus be only of ex post facto efficacy, efficacy only after the act, then is it also only of temporary and fractional efficacy, needing to be repeated constantly from the beginning of the breach between man and God, as in the case of the powerless symbols of the Jewish ritual, and as in the case of the symbol of the mass today in the church of Rome. The rest of this verse reads, properly translated, "But now once at the focusing point of the ages hath he appeared to put away sin by the sacrifice of himself." That is, the cross stands at just that juncture of the ages—past, present and future,—which gave it equal efficacy for all times, even from the disruption itself, which called for atonement between God and man.

1 Peter 1. 20: "Who verily was foreordained before the foundation (disruption) of the world." That is, this bleeding Lamb had been taken up and reserved for sacrifice even before the disruption itself which called for the atoning sacrifice.

Revelation 13. 8: "The book of life of the Lamb slain from the foundation (disruption) of the world." Note again, that in the last verse it read, "Before the foundation" (disruption), while here it is "from." That is, a book has been opened since the disruption of the world for the registration of lost souls who will receive eternal life through the Lamb slain for the sin of the world.

Revelation 17. 8: "Whose names were not written in the book of life from the foundation (disruption) of the world." This certainly means this much, that that book for registration of souls recreated in Christ Jesus has been open and receiving names ever since the disruption itself. Does it mean

also, that the names of all the saved are already written in that book by the omniscient Spirit even from the event of disruption? The form of language will bear even this interpretation, while at the same time it is implied that the names of the lost failed to be found written from that event in that book.

—From the "Alliance Weekly," by permission.

A Study of the Book of Job.

Rev. E. L. Peerman, Bantam, Conn.

1. Date and Authorship.

There is no book in the Bible which has brought forth wider differences of opinion concerning date and authorship than the book of Job. Almost all ages from Abraham up to 200 B. C. have been suggested. Roughly speaking, we may say the conjectures are four:

(1) The Mosaic or pre-Mosaic age; (2) that of Solomon or his immediate successors; (3) that of Jeremiah or the Exile; (4) post-exilic. There is little outside the book itself which gives any clue, and the contents of the book have been variously interpreted. In Ezekiel 14. 14 reference is made to Job, but this proves only that the hero of the story lived before Ezekiel, without indicating that the book in its present form then existed. There are no clear historical references in the book, and the arguments based on the language are often contradictory.

The conjecture of a post-exilic date is based largely on philosophic grounds. Those who hold this view place Job in the category of Wisdom Literature, which they claim was all written after the idea of individualism was proclaimed by Ezekiel, and after prophetism had begun to decline. They claim also that the theology of Job is too far advanced for so early an age, that monotheism had not developed at that time. But it must be remembered that there were elements of Jehovah worship in Babylon at an early date, and that Amenophis IV in Egypt (B. C. 1375-1358) wrote a monotheistic hymn.

The ethical standard is said to be too high for this early age, but the code of Hammurabi was written 2800 B. C.

The Aramaicisms in Job are also thought by some to point to a post-exilic date. But while Aramaic was spoken by Jews after the Exile, it was also in existence before Hebrew, and the latter language is written in Aramaic characters.

Those who hold to the age of Jeremiah or the Exile claim that times of hardship and national suffering of that era form a background for the book.

The chief argument for the age of Solomon is that not until then did the philosophizing spirit manifest itself. Solomon is said not only to have been a wise man and a writer of proverbs, but to have gathered about him a number of wisemen: and it is out of this school that the book is supposed to have come.

None of these arguments, however, seem convincing, while there are strong reasons for accepting the traditional view that the book is a product of the Mosaic or pre-Mosaic age.

(1) The setting of the book is undoubtedly pre-Mosaic. Whatever may have been the date of the author, the picture placed before us is one which corresponds in every respect to the times of the patriarchs.

The life of Job corresponds in longevity to that of the patriarchs. The ten children are all married and apparently have families of their own before the calamities come upon them, and statements made in the argument suggest Job could not have been much less than seventy years old at that time, probably older. We are told he lived one hundred and forty years after his restoration. This would make him something over 200 years old. The Septuagint gives his age as 240 years, but says he was 170 when the afflictions came on him. This compares with the age of Abraham (175), Isaac (180), and Jacob (147), and better still with Peleg, Reu, and Serug. There is no record of any such long lives in the later history.

The character of the social life also corresponds to the time of the patriarchs. The nomadic life is vividly portrayed. The reference to "the eldest brother's house" and the oxen plowing need not necessarily point to a later period, for "Isaac sowed in that land" (Genesis 26. 12).

(2) The indications are that the author

did not live much later than Job himself. It is practically impossible for any one to project himself into the distant past so as not to make some allusions to his own time that will betray his age. Yet there are no such allusions in the book. If the author did project himself, he showed a consummate skill that has never been equaled. Any one from the time of Solomon onward could hardly have written such a lengthy treatise on such a vital religious subject without making some reference to some of the prevalent religious customs and beliefs of the day. There is no indication of the knowledge of Mosaic legislation, Jewish history, or cherished Jewish customs.

(3) The affliction that is given as the motive for the book is purely personal, and there is no need of a background of national suffering. But if such were necessary, the condition of Israel under Egyptian bondage furnishes as good a background as the Babylonian Exile.

(4) These arguments are supplemented by words used in the book: e.g., the only coin mentioned is the "Kesita," the same as Abraham used (42. 11, compared with Genesis 33. 19), and the musical instruments mentioned in 21. 12 and 30. 31 are the same as those mentioned in Genesis 4. 21.

We are left completely in the dark as to the author. Job is not said to be the author, though it seems there could be none better qualified. An old tradition gives Moses as the author. He, too, was doubtless well qualified. He was not only trained in the learning of the Egyptians, but there are indications that he belonged to the cult of the wisemen. Godet gives as his conjecture that Heman, an associate of David and Solomon, was the author because of the striking similarity between the book and the 88th Psalm, which is attributed to him. Genung suggests Jehoiachin in his Babylonian exile as the writer, but none of the suggestions can claim to be more than conjectures.

The author seems undoubtedly to be a Hebrew, as the language is classical Hebrew. He understands thoroughly the life of the desert, and also seems familiar with Egypt and the mines of the Sinaitic peninsula.

2. Historicity.

The views in regard to the historicity of the book fall under three heads:

(1) That all is historical; (2) That it is altogether imaginary, a fiction with a moral; (3) That it has a basis in history, but has been modified and adapted by the author.

The first view is held by but few scholars today, though formerly accepted by many. Ezekiel (14. 14 and 20) speaks of Job in connection with Noah and Daniel, thus showing him to be a historical character, and James makes a like reference, but further than this there is no positive proof. The numbers used in the prologue and the exact doubling of possessions in the epilogue seem to indicate an ideal rather than a real picture. The calamities coming in such sudden and dramatic form, the first and third from the earth, the second and fourth from heaven, and the refrain, "I only have escaped alone to tell thee," all have the appearance of artificiality. Also the speeches are so systematically arranged as to suggest a poetic treatment of the subject rather than a strict record of actual events. The speeches display too much poetic genius to have been spoken impromptu under such conditions.

The most satisfactory conclusion seems to be that there was a historical Job whose experiences of suffering were substantially those given in the book, and these facts have been taken by the author as a basis of a poetical treatment of the subject. There is no record of Hebrews of that age inventing a purely imaginative story to teach their lessons, but the custom was to take some well known character as the basis and weave their teaching about his experiences. To the Hebrews the story would have lost its force if it was known to be a mere work of imagination, but a poetic treatment of what were known to be real facts would have appealed to their poetic notions.

3. Integrity.

Some critics accept as the original poem only the argument of the three friends, and make some changes in the arrangement of the section. The rest of the book is supposed by them to have been added by later writers. All shades of opinion are expressed by less radical critics. There is practically no external evidence to aid the critic, so he is guided almost altogether by subjective conditions. W. F. Davison in Hastings' Dictionary states clearly the two questions upon which much depends.

"(1) What measure of difficulty in a passage warrants conjectural emendation, and

how far is a 19th century critic competent to reconstruct an ancient poem without being guilty of the vice of trying it by his own preconceived ideas and standards? (2) What is the view to be taken of the scope and design of the book? Can it be viewed as a fairly harmonious whole in its present state, and what amount of apparent inconsistency warrants interference with the text as it stands?"

The first critics mentioned above work on the principle that the original was a skeptical attack on the orthodoxy of the day, and that the later emendations were made in an effort to make the poem conform more nearly to orthodox opinions. More moderate critics consider only the speech of Elihu as an interpolation, with some suspicion of 27. 7-23 and 28, and the descriptions of behemoth and leviathan.

In this paper a full discussion of the arguments pro and con cannot be given, but the position is taken that we have the book in substantially its original form, that it is a "fairly harmonious whole in its present state." Some of the reasons for this position will be given in the discussion of the contents.

4. Purpose.

It is often said that the book is a discussion of the problem of suffering, or else narrowed down to the question, "Why do the innocent suffer?" It is true the book gives a picture of the struggle of a soul in the grip of a suffering that is not understood, but the problem seems to be deeper still. How can the suffering of the innocent be reconciled with the government of a righteous God? Can God be just and allow the righteous to suffer? It is not merely Job who is being tested, but God himself and his government of the world. The poem alone may suggest only the question of the innocent having to suffer, but the prologue gives the setting, and that clearly indicates the attack on the divine government. When Satan asked the question, "Doth Job fear God for nought?" the insinuation was not only that Job would not stand the test of affliction, but that God could not keep the fear and trust of Job, or of any man, except by the bestowal of temporal blessings; that man does not love and serve God for what he is, but for what he gives them; that God has to keep men hedged in by his protecting care to keep them from rebelling. Satan is skeptical not only of Job's integrity, but of God's being able to win and hold men's love, reverence, and obedience by his intrinsic character without the use of temporal rewards or bribes. God was satisfied with the integrity of Job, but Satan challenged the very foundation of God's moral government of the human race. The book is thus seen to be a theodicy. With this view of the purpose every part fits in its place.

5. Contents.

The outline of the book is clearly indicated:

The Prologue, chapters 1, 2;

The Argument, 3 to 42. 6,—speeches of Job and three friends, 3 to 31; of Elihu, 32 to 37; the theophany, 38 to 42. 6.

The Epilogue, 42. 7-17.

The Prologue.

Some think the prologue was written later than the body of the book. It is certainly different in character, being prose instead of poetry. It serves as an introduction to the book, and introductions are often written after the body of the book. But in this case the writer seems at least to have the introduction in mind before the poem was written (see 8. 4). The situation given in the prologue harmonizes too well with the argument to have been written by a later writer. In the prologue a few graphic strokes set forth a vivid picture of the situation out of which comes the problem of the book.

(1) The actors.

Job, a righteous man, prosperous, highly respected, and his family;

God, in the council of heaven;

Satan, the adversary or prosecutor;

Three friends, Eliphaz, Bildad, and Zophar.

(2) Events leading up to and presenting the problem of the book.

God calls Satan's attention to Job's splendid character;

Satan doubts the motive of Job in serving God, and challenges God to put him to the test;

With God's permission (this is all that 2. 3b can be taken to mean in view of 2. 7,) Satan first destroys Job's possessions and children, then afflicts his body;

Job's wife advises him to curse God and die;

Job holds to his integrity;

The three friends come to console Job in his affliction.

(3) The stage setting,—a desert scene, ash-heap with potsherds lying around, the afflicted Job wondering why such sufferings had come upon him, the three friends amazed at the sight and puzzled to know the meaning.

(To be concluded.)

Aspects of Faith in Hebrews Eleven.

II—Faith and Fear.

Rev. James Reid of Eastbourne, England.

By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house. Hebrews 11. 7.

This incident of Noah and the building of his ark is perhaps the most picturesque in early Hebrew religion. There was a good deal of dross in Noah mingled with the gold. Yet we had better realize it, in case of misjudgment, that perfection was never the sine qua non of being numbered among the Bible heroes of faith.

The Bible standard of character is not the standard of an external goodness. God judges men not by the stage which they have reached, but by that to which they are reaching out in their hearts: which is a different thing.

It is important to get hold of this principle for the understanding of religion and our relationship with God, that God identifies us with that which in our hearts we are seeking, not with that which externally we are. That principle lies at the root of New Testament theology. It helps us to understand, for instance, what Paul means by the doctrine of justification by faith, that God receives us in Christ because he sees, when we are in that condition, that at heart we are just through faith, because we are seeking that which is right and true and in accordance with his will, even though we are only blindly struggling through failure and difficulty toward it.

That inward standard of a real goodness and a real righteousness which is of the heart and mind and will is a standard that would make rags of many a spotless reputation. It is a standard, also, that would reveal behind many a tattered mantle gleams of the true gold of the spirit.

It was by his faith that Noah was judged, it was by his faith that Noah was tested, it was by his faith that Noah was proved, and finds his place among the heroes of faith.

"By faith Noah, moved with fear, prepared an ark to the saving of his house." The interesting thing about this aspect of faith is what it did for Noah and how it revealed itself.

It revealed itself, first of all, in the emotion of fear. We often imagine that faith and fear are opposed to one another, and so they are in certain directions. But, on the other hand, when you read the New Testament you discover that there is a faith which is allied with fear, and a fear which is allied with faith, a fear which is produced by a man's insight into the nature of the world in which he lives.

Noah was looking around on his world, and he was moved with fear. Other people looking around on the same kind of world have been affected in other ways. It is told of the great Chalmers that one day, looking down into one of the slums of Edinburgh where squalor and vice were flaunting themselves, he said to himself, "What a fine field!" But when Noah looked into his world, the world in which he lived, he was moved with fear. He had a shadow on his soul, for he saw that men were tampering with the moral foundations of life. They were playing fast and loose with some of these conventions which are the real safeguards of society, and they were letting loose a kind of hell.

We often talk today about conventions as if they were merely there to be broken. It is quite enough for some people to be faced with a convention that belonged to their forefathers to have an itch to break it, as if it was something that was an unnatural restraint upon their life. People do not realize that a great many of what we call conventions of society are the expression of a moral sensitiveness. They are the expression of something of which the world has become through its experience rightly afraid.

Those people were playing fast and loose

with the moral conventions of society, and society around him, as Noah realized, was going to pieces. It is the kind of thing that in many cases people are doing today. You find people who go in for that kind of looseness excusing themselves in all sorts of ways, breaking laws in the name of life or of love and of what they call self-expression, and doing it with a fine air as if it were something thoroughly up-to-date, and as if the old ways of living and the old moral sanctions belong to what they call the Victorian age.

The fact of the matter is that what the Bible makes us see in this story is that, far from being up-to-date, these new ideas are utterly old-fashioned. They were out of date long ago. They go back to a stage from which society has delivered itself again and again for its very life. They are a lapse into barbarism.

Noah saw these things, and when Noah saw them he was moved with fear. As he looked around he saw disaster coming. He saw that society around him was going to pieces, and he was disquieted and afraid.

There is a kind of pessimism which is right and just and wholesome, and without which, in point of fact, we cannot live. Every true man has a conscience, as sensitive as a barometer is to the pressure in the atmosphere that precedes the coming tornado.

It is an interesting thing that all the great prophetic voices were raised out of the background of despair. The good news of the gospel that took the world again and again by storm was good news which arose in a world where without the gospel life had become impossible.

Noah saw something coming to the society in which he lived which was nothing less than the letting loose of a devouring flood. Noah, being warned of things not seen as yet, was moved with fear.

There are people who tell us that fear is not a high motive, and that is perfectly true. Fear is not the highest of motives,—some kinds of fear. There are certain kinds of fear that drive people to a religion which is not a real religion, but it is merely a kind of shelter from things which we ought to face. Nevertheless, it is well to realize that fear is a natural instinct in life. Fear is part of the make-up of our being. Fear is like pain: it is a danger signal. It warns of something that is going wrong, and of which we ought to be aware.

If it were not for the unconscious fear which we carry in our breasts in a world like this, filled with motor cars and all sorts of dangerous things, it is questionable how long the population of this country or any other civilized country would continue to live. Our chief constable at home speaking about certain danger zones in the town which some felt ought to be protected, said, "An interesting thing is this, that we keep a record of all the motor accidents in our town, and it is not in the danger zones that the accidents happen. The fact that these zones are dangerous is perfectly well known to everybody who drives a car or walks, and the result is that quite unconsciously they beware of them, and so they are safe." The places where accidents happen are the places where people have no fear.

The trouble about fear is that we get afraid of the wrong things. There are a good many things of which people are afraid today which are holding up the traffic of the Spirit of God.

People are afraid of discomfort. They are afraid of one another. They are afraid of the future. Some are afraid of the insecurity of life. If you examine into what are the real roots of war you will discover that they are based on fear. Because we are afraid of one another we start building navies and gathering armies, then one day there is an explosion, and the whole thing goes off in a world war. It is largely due to fear. Protecting ourselves against that unworthy fear of one another, we provoke the thing of which we are afraid.

The same is true about the insecurity of life. I believe that the reason why some men are so keen about getting money and piling up huge fortunes, for which they have got no need in life, apart from the power that it gives them in the world, is the craving for security. They want to make themselves secure against every disaster.

The people who are least afraid of the insecurity of life are often the people who are insecure, because many of these people have learned to live in a certain degree recklessly, and fearlessly; while many of the people who in their hearts are afraid of life's insecurity are the people who have no need, but who go on piling up fortunes and struggling

and straining and turning the world into a cockpit for themselves and other people, just because they are afraid.

There are certain unworthy fears. Jesus was always up against them. The first thing he had to do with his disciples was to deliver them from the wrong kinds of fear and deliver them into the right kind of fear, to translate fear, in point of fact, into its proper channel, which is the fear of things that damage and destroy our souls and the souls of other people. He said, "Do not be afraid of those that kill the body, and have nothing else that they can do! That is a small thing. But I will tell you whom you ought to fear. Fear him who hath the power to destroy both body and soul," i.e., fear the spirit of evil! Fear the thing in the world and in your own heart which damages your interior life! That is the only thing to fear. And Jesus carried that fear in his own heart for his disciples and for the world in which he lived.

There is a right kind of fear, and Noah had it. There are fears that a spiritual man ought to have. There are things in the world today that ought to make us afraid,—things on the picture screens, books, novels, that ought to make us afraid,—afraid of what is going on in the world, afraid of the deterioration of life, afraid of the passions of our own hearts, until we have learned how to deal with them, and to find deliverance from them in God.

I believe the disciples came to have it before Jesus died. You remember when they were sitting together around the supper table Jesus said to them suddenly:

"One of you shall betray me."

Instead of looking around and saying: "Lord, who is it? It cannot be me," they began to say to him, "Lord, is it I?"

Why did they say that? Because they carried in their hearts a conflict for which they had found no real solution; because they were conscious of the passions and the weaknesses of their own hearts in the face of life. And it was because they were conscious of these things that Jesus was finally able to save them and deliver them.

The Nucleus of a Better World.

How did Noah's fear find its expression? It found its expression, we are told, in a great saving task.

It is quite possible to read this story of Noah building the ark as if it were merely a case of a man saving his own skin amid a crashing world. That is the wrong way to read the story. The right way to read the story is that Noah was preserving in that boat the nucleus of a better world. He could not see any hope for the world around him, and he was preserving in this boat the nucleus of a better world, so that out of the ruin of this world, which had come upon its own destruction, a new and better world might arise.

Noah was guarding a precious flame against the tempest. He was really saving the world of the future, and faith always does that. Faith is always living in the future, not in the present. It is interesting just to think of Noah and the spirit that was in him as he went on building this boat, because we find there this illustration of what a real faith means.

Just think of him building this boat, plank by plank, with never a vestige that could be seen of any coming storm! It must have seemed the maddest of all mad dreams, and yet he went on working at it, working his dream out in life.

It is one thing to carry a dream in the heart and imagination. Many people are content to do that. Many of our dreams are only a substitute for life. It is another thing to give your dreams tangible substance in the world, and that is what faith does. Faith is giving substance to things you dream about.

That is one of the things that underlie the movement of the League of Nations. There are people who tell us that the League of Nations is a dream, and that it won't work. As a matter of fact, it is working, and has done a considerable amount of work. The faith that lies behind the League of Nations is this, that Europe is trying to create a structure not for today merely, but for a day when there is going to be trust and good will enough in Europe to set it floating.

That is the real answer to the kind of man who says, What is the use of dreaming about a better state and a better organized society? Sometimes when the socialist, for instance, dreams of a better organized society people say the thing will never work, there is not enough unselfishness in the world to float that kind of organization. But he goes on dreaming his dream, and imagining the kind

of society which is ideal, and he is perfectly justified, because he does it in the faith that one day there is going to be unselfishness in the world to float it and to set it moving.

Faith is not a mood. Faith is an attitude which you maintain behind all motives. Faith is an attitude which you maintain even when it seems hardly worthwhile going on, even when you can do nothing else except go on.

Think how Noah stood up against the scorn of man, how the people would give him sarcastic advice, how they would gather around the ark and call it "Noah's folly"! How they would say he was touched in the head, just as they have said about every great reformer, just as they said about Paul, and about Jesus Christ!

You and I, who really mean business in Christianity, have got to make up our minds to the fact that the world will call it folly. I am not quite certain that what people say about Christianity, pointing out as some of them do that Christianity in business is a thing that pays, is always the real truth, or is always just and favorable to Christianity. There is always that in the Christian outlook and the Christian way of doing things which will seem to the world around us to be a kind of folly, and there is not anything harder to stand than that. There are some people who can stand hostility, but they cannot stand contempt. Some can bear opposition, but not laughter. Some people would rather be called anything than be called a fool. And it is much more difficult to hold your faith in the face of a world that is merely flippant and indifferent than it would be in the face of a world which takes Christianity seriously enough to fight it to the death.

Noah went on. He had a fear in his heart that made him proof against every other fear. Noah, being warned of God, moved with fear, prepared an ark to the saving of his house.

The Task of Faith.

As we look at this old picture through the mists of history what has it got to teach us? Does not it hold before us what is for today one of the central tasks of faith, the task of faith in a world that is threatened with disaster, and moral disaster in the long run, of course, means physical death. No nation and no society has ever been able to outlive the decay of its conscience and the loss of its soul, and part of the task of faith is to find a means of organizing and keeping alive the light of faith in a world that is seeking to put it out.

You know how when an army on the frontiers of barbarism is trying to make its way they build a base, a blockhouse and forts, in which they consolidate their campaign, upon which they fall back, and from which they go on to advance their civilization. Now, we have got to do that. That is the meaning of the church, it is the meaning of the Christian home, it is the meaning of many of these great movements like the movement of the Pilgrim Fathers that brought them over here to New England. Just think of those Pilgrim Fathers leaving their own country, many of them men of no great ability, but with one thing in their minds, as John Masefield says, that "they might preserve for themselves and for their children a life in the soul"! There they were in the midst of barbarism and heathendom. You hear the church bell ringing that calls them to worship. It must have seemed strange to one who did not understand. And there were their rules and customs, some of which seem to us, perhaps, stern, and yet behind it all they were preserving the nucleus of a new life.

It is through such pilgrim spirits that God renews his life in the world from generation to generation and from century to century.

It seems to me that the task of faith today, or part of it, is to concentrate largely upon two things. One of these things is the guarding of the Christian home. The decay of the Christian home is one of the reasons why society is passing into moral dissolution. It is because there is in many of our homes a decay of the ancient Puritanism and a decay of the ancient reverence.

It seems to me that we are living in a world where people are teaching things by their life and in their books of such a character that you can only compare them to the action of destructive insects eating away the oak pillars of some noble building. It is a commonplace thing to say, but it is in the home that pure religion is nourished.

It is in the home, first of all, that the true values of life are born. And it is not merely the teaching of religion we want in our

homes: it is more than that. It is the cultivation of the true Christian spirit and the true Christian outlook.

In England we have been suffering for the last few years and are still suffering from the want of men to go into the ministry. People are asking the reason for that. One reason is that in many of our homes which are only nominally Christian there are such values and standards as make the Christian ministry seem to be a thing which is trivial, and which is not going to bring success in life.

A great scholar, who was himself an agnostic, going through the Dictionary of National Biography to trace the ancestry of the men who have done really big things in the world, and who have stood for the best things in the world, found that the greatest proportion of them came out of homes where they had been definitely nourished in religious faith. That is a fact which is proved by statistics.

Why was it that Jesus called God Father? Was it not just because "father" stood for the biggest thing in human personality that he knew? And did not he get it to some extent from his own experience of home?

What does it mean that Jesus calls Christian men and women "Brothers"? And how are we to attain the sense of brotherhood if it does not imply that in home life we are to learn what brotherhood means, and to begin to practise it, and to get the family spirit, and to have that sense of the value of one another which, breaking down these barriers between us, enables us to go out into the world and find that all men are brothers, because we have already discovered that God is our Father? All that is involved in the preservation of the religious home.

Then there is the church. How did the church begin? The church began as Noah's ark began. The church began by preserving in a world that was dying the nucleus of a better life. You have only to read the history of that time to realize that people were in despair. Some one goes so far as to say that it was not difficult for Christianity to make its way in that ancient world because the best minds had come upon despair of their own kind of life. Certainly the best minds in that ancient world were in such despair about the lives around them that they tried to bring back the discredited gods in order to produce the right kind of moral restraint.

Jesus came into it, and he gathered his disciples in the Upper Room, and from that Upper Room, nourishing their life in fellowship together and in prayer and faith, and cultivating the spirit of Jesus, they went out, and amidst slander and opposition and persecution and every kind of difficulty which they had to meet they finally conquered the ancient world and preserved what was really best in its life.

Now, there are things in our modern civilization that make us afraid, and that are sending people back to the church today.

But why is it that we have so much criticism of the church? It is not merely because the church has its weaknesses. Of course, it has its weaknesses. But it has always had its weaknesses. Part of the reason of the criticism of the church is that the world is disappointed, because the world is looking to the church for something which it knows it does not itself possess, and for something without which it knows in advance it is not able to live.

The best thing a man can do for his age is what Noah did: put his best into the church, into the cultivation of its true life.

I know the church has its weaknesses. When you look at it from certain points of view, instead of being what it ought to be, a real brotherhood and a real fellowship in the spirit of Jesus Christ in which all barriers are down, the church seems to be merely a cross-section of the outer world, and it has no business to be that. Some people say, in fact, that the principal value of the organized church is that it provides a cradle in which the real spiritual society can go on nourishing its life. I believe there is something to be said for that. But with all its faults the world is craving for a fellowship it can only find in the church.

The truth is that the world today has become top-heavy. The structure of modern civilization is far too big for its moral basis. People are feeling that. When Sir Oliver Lodge was telling an audience about the scientific discovery for which the scientists are working, namely, the break-up of the atom, thereby letting loose untold quantities of power, he said he was afraid in this age of any such discovery because we had not got the moral and spiritual power to use it. People are beginning to feel that.

A manger in a stable, an upper room in Jerusalem, a little church in a quiet street. How the world laughs, and yet these places are the nurseries of the world's true life! These places are the fountain heads from which the divine life rises every day to sweeten, beautify and transform the world.

You and I could not find any bigger task for our faith than just day by day, week by week, Sunday by Sunday, to bring our plank of faith and service and love and sacrifice to help build the ark for the saving of the world!

(To be continued.)

Foundation Stones, and the Chief Cornerstone—III.

Hosea, and Redeeming Love.

Miss Grace H. Hamilton of Baltimore, Md.

Hosea, one of the most obscure of the Old Testament books! Hosea the prophet, raised in the school of pain and sorrow, who lived in despair and anguish! What place does he occupy among the prophets? Why does he stand in isolation? Why so seldom read? What enduring message has he? What is the value of the book today?

Hosea was born and raised in Bethshemesh, on the borders of the loveliest valley in the land, the valley of Jezreel, among the tribe of Issachar. The valley was famous from the earliest days of the history of Israel, famous not only for its great beauty but for mighty events which had transpired within its borders. The other name for Jezreel is Esdraelon, a Greek word which means "God's planting." Loveliness and plenty, charm and protection, as though the creator hand had lingered a bit longer in that place. Great names have woven their spell about the valley, and it does not take much imagination to see the forces of Deborah in battle array against Sisera and his hosts, and Gideon with his tested band, and Saul coming up by stealth to meet the witch of Endor. Hosts of other human feet swept by tides of hate marched through the valley. Echoes of old songs, the dirge of David, the lament of Jeremiah for Josiah, the cries of Naboth's family, and songs of gladness too must linger round that valley. And we like to think that boyish feet made paths from Nazareth's home through that little vale, and that the child Jesus trod its paths.

Here in this valley Hosea lived in the darkest days of Israel's history, when it was rushing on its headlong course to destruction. It was a time of anarchy, disorder and violence. After Jeroboam II the downfall of Israel was swift,—one violent dynasty after another until 722 B. C., when the end came and the Israelites marched out of the valley at the bidding of the hated Assyrians, never to return.

Hosea was emphatically the prophet of Israel. He was raised in Israel. In Israel he lived and suffered. For her he toiled. To her and to her alone he prophesied. He was not, like Isaiah, particularly concerned with the international situation, although he saw it and recognized the danger. It was the local condition that called for his sympathy. And this local condition was seen through the eyes of one whose private life was so filled with sorrow and anguish of soul that he could more truly measure the tragedy of the nation. Through the agony of this personal tragedy Hosea was led to understand the dangers to family life to which Samaria was exposed. This personal experience led him to know the love of God which alone could forgive the shame of faithlessness. His sympathy was kept fresh by the tears of his own sorrow.

It is difficult to follow Hosea, as his style is full of sudden transitions, full of energetic thought. G. Campbell Morgan says: "It thrills with emotion and flames with light." It covers many years, and might be called a bundle of notes. If we remember the personal history back of the book, and read it with the thought of some one in anguish of soul pouring out between sobs the tragedy of life, we can see the connection of thought, and follow the agitations, the earnestness, the flames of shame and love, and below the sobs hear the high moral purpose of the book.

An outline of the book helps in the clearing up of some of the problems, and the following one is perhaps the clearest, the one that has been used the most.

Outline of the Book.

1. Hosea's personal history, chapters 1 to 3.

These chapters disclose the real and tragic domestic experience through which the prophet enters into sympathetic understanding of the treatment given to God by his Chosen People. "A man true to an unfaithful wife declares the message of a true God to an unfaithful people."

2. Prophesied judgments and denunciations of iniquities, chapters 4 to 12.

These chapters reveal a horror of sin, a piercing into the very stronghold of sin to track it down. They also show the only and absolute remedy in the nature of judgment, suffering, and true repentance.

3. Promise of blessings, chapters 13, 14.

In the midnight of their despair and gloom the love of God, everlasting, cleansing, healing, shines through the darkness.

"Is my gloom, after all,
Shade of his hand, outstretched caressingly?"

The Book of the Broken Covenant might well be another title for Hosea, as there are over a dozen references to covenants, and it is based on his own broken marriage covenant. The great beauty of the book, its force, lies in the fact that it escapes bitterness. Bitterness makes us sharp, and gives hard edges to our natures. Sorrow rightly borne gives a luster to our sympathy that lasts and is inclusive for all who suffer. In Hosea 2. 18 we have a glimpse of a perfectly kept covenant between man and God, when even all the innocent beasts of the field, the fowls of the air, and the creeping things of the ground will lie down in safety; and the closing verses of the chapter indicate the blessings that shall surely come in the keeping of that covenant to those other children of his creation.

True prophet as he is, Hosea sees the relationship between the broken covenant of God and man, and the social disorders and injustices which inevitably follow. He notes the prevalence of drunkenness, 4. 11. The "double standard" is a curse, 4. 14. Dishonesty prevails, there are "deceitful balances" everywhere. The three political parties disrupt the state: first, the rich men, who call for peace at any price so long as they are not disturbed; second, the Assyrian party, who wish to join with the new world power, —the fresh, hot-blooded ones; and thirdly, the Egyptian party, those who want to keep in with the old power, who refuse to see that it is a waning power.

The moral decay, the curse of ignorance due to unfaithful teachers (4. 6-10), the corruption of the priesthood, the debased king, delighted to see the evil of the people, the sense of the insincerity, the vanity of the rulers, their absolute irresponsibility and pretence, and the political degradation overwhelm Hosea to such an extent that he enters into the suffering heart of redemptive love in a peculiar way. It is not easy to forgive. It costs heavily. Dry tears leave marks on the soul. Hosea's plea for them to return to the loving companionship of a heavenly Father surpasses any plea uttered in the Old Testament. "When Israel was a child, then I loved him, and called my son out of Egypt. . . . . Yet I taught Ephraim to walk: I took them on my arms; but they knew not that I healed them. I drew them with the cords of a man, with bands of love. . . . ." "How shall I give thee up, Ephraim? How shall I cast thee off, Israel?" It more than echoes that heart-cry of David, "O my son Absalom, my son Absalom! Would I had died for thee, O Absalom, my son, my son!" because it foreshadows the cross and that divine love that demands the fulfilment of life's highest purpose. Dying by inches is far more to be dreaded than any sudden slipping out of the familiar. Israel was dying by inches, with every possible means of life and health within her power of obtainment. But every grace had been outraged, and there can be nothing more tragic or more difficult to forgive than just that: to refuse the grace that saves, to scorn the hand that offers healing and peace. Hosea had tasted the cup of sorrow, he had drunk deeply. He knew that love is patient, that it is humble. He had been patient through long years, and he had learned true humility. Love restores, refreshes, beautifies, heals, and transforms. He knew that. His life had been broken and restored, and so he saw into the heart of love eternal. "I will heal their backsliding, I will love them freely; for mine anger is turned away from him. I will be as the dew unto Israel. He shall blossom as the lily, and cast forth his roots as Lebanon. His branches shall spread,

and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the grain, and blossom as the vine. The scent thereof shall be as the wine of Lebanon."

This deep whisper of the cross calls to us out of the past. "I will love them freely." In it is redemptive, living, transforming power that alone makes life possible for the outcast, the lost, the broken, and for all who would not miss the best.

Correspondence.

Tirnovo, Bulgaria.

My dear Brother Moody,

I want to thank you for your good **Record of Christian Work,** which I have received gratis for the present year. It has been a great help and inspiration in my Christian and pastoral life. Some of the good articles and sermons I have tried to translate into Bulgarian, my native tongue.

I should like to have it for next year. I feel I cannot get along without it.

Inclosed is a picture of a Harvest evening service which we had in our church last October, with myself on the pulpit.

Thankfully yours,
(Signed) Ivan D. Stephanove.

Dear Sir,

I cannot tell you in words just what the **Record** means to us. I count on it for my spiritual food. These days when our pulpits give us most anything we need to read sermons like the ones we find in the **Record.**—Ohio.

A. B. M. Burmese Girls' School,
Sagaing, Burma.

Dear Mr. Moody:

The regular monthly visits of the **Record of Christian Work** are warmly appreciated. We find in it many interesting items of foreign missions not seen elsewhere, besides its many other excellent features.

In the November number a letter from Rev. L. B. Rogers, Toungoo, Burma, is illustrated by pictures of his school, assembled in front of a building which I erected in 1890 soon after arriving as a new missionary to that station. I shall not forget that my back was blistered by the pitiless tropical sun while I was painting the sign on the front of building, which has since been renewed. I rejoice with Mr. Rogers over the splendid progress made since he took charge of that work. My connection with Toungoo closed in 1903.

Sincerely yours,
(Signed) H. P. Cochrane.

April.

Why I Believe in Life after Death, by Rev. Melville Arthur Shafer.
Effects of Our Lord's Resurrection, by Dr. Frank W. Crowder.
Parable of the King's Judgment, by Rev. George A. Buttrick.
The Fire of Jesus Christ, by Dr. James Moffatt.
The Conquest of Fear, by Dr. James I. Vance.

In Future Numbers.

Dr. John A. Hutton—Studies in 1 Corinthians, and other addresses.
Rev. James Reid—Aspects of Faith in Hebrews 11, and other addresses.
President E. Y. Mullins—Leadership in the Ministry, and Manifold Blessings.
President Walter L. Lingle—The Place of the Holy Spirit in the Church (June).
Dr. James G. Gilkey—Is the Sense of God's Presence a Delusion?
Dr. John McDowell—Some Essentials of Christianity: a series.
Bishop John T. Dallas—Tools for One's Life Work.
Dr. Dan Poling—The Superlative Issue.
F. B. Meyer—Daily Readings, 2 Samuel to Job.

Northfield conference addresses appear in this magazine in every issue throughout the year. Subscribe by the year, and get them all! Two dollars.

Gift Subscription Fund.

Contributions are invited to send this magazine free to missionaries, and in special cases. Many requests reach our office. Contributing Subscriptions are $2 a year, but any sum, small or large, will be welcome.

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Dr. Sam Higginbottom of India.
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Rev. Charles W. Abel of New Guinea.
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Sir Wilfred Grenfell of Labrador.
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Dan Crawford's Bible Schools, Congo Belge.
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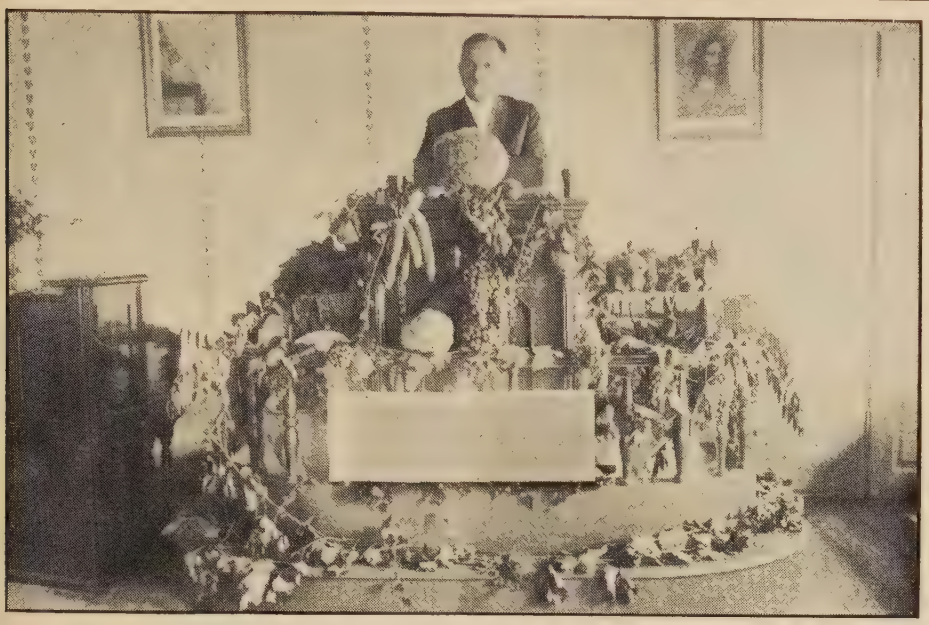


A Harvest Thanksgiving display in Bulgaria.

INTERNATIONAL SUNDAY SCHOOL LESSONS

Studies in Mark.

March 4, 1928.

Jesus and the Twelve.

Mark 3. 13-15; 6. 7-13.

The calling of the Twelve, 3. 13-15.

We in America who are so given to organization could easily guess reasons why our Lord should reach a point where he would think it wise or desirable to organize his movement. There were possibilities of expansion. There was increasing opposition to be faced. There was the future to be provided for. Mark saves us the trouble by giving the immediate reasons. He first records that Jesus deliberately calls "whom he would," twelve out of the larger body of followers, whom he names apostles.

The teacher should take time to work over the names of the XII in verses 16-19! Make the scholars memorize them! Tell briefly what is known of each: their occupations, temperaments, capacities, subsequent usefulness, etc. It has been said that this is "probably the most important list of names in the world."

Our Lord's reasons for calling the XII were:

That they might be with him (intimacy);

That he might commission them to preach, to have authority to cure diseases and to cast out demons (service).

Mission of the Twelve, 6. 7-13.

Our Lord now initiates a new stage in his ministry. Hitherto he had done all the work himself. The XII enjoyed intimacy with him, learning from his personality and teachings, observing his actions. Their training and development are now advanced enough for them to share the work, so he sends them forth on an independent preaching and healing tour. Their program was outlined for them, authority given, and directions as to personal conduct.

The trial was a success. Imagine what stories they would have to report when they returned after some weeks, perhaps, to our Lord!

There is a shortage of Christian workers today, not ordained ministers only, but workers of many types to man the varied methods by which Christianity is being promoted in all the world. Has Christ ceased to call? Are his professed followers deaf to his call and choice? Ordinary men and women may dedicate themselves to him and receive authority and power that will magnify their usefulness.

We are in danger of thinking that nothing can be done without an elaborate organization, and much publicity, and plenty of money, and a large staff of workers. Of course methods must be adapted to condi-

tions, but God-sent men and women are still the essential media for witnessing to Christ and spreading the gospel.

Golden Text—Go ye into all the world, and preach the gospel to the whole creation! Mark 16. 15.

March 11, 1928.
Jesus Feeds the Multitudes.
Mark 6. 31-44.

Why is this the only miracle recorded in all four Gospels? It was not the only occasion on which our Lord performed a miracle in relation to food. Was it because so many thousands shared in that strange bread and fish, and could testify to the truth of it, and spread news of it far and wide?

The miracle took place in the spring of the year, before Passover (John 6. 4). It is thought that many Jews going up to Jerusalem for the Feast would be in that vast throng.

Read the accounts in all four Gospels so as not to miss any point,—Matthew 14. 13-21; Luke 9. 10-17; John 6. Thus, Mark does not mention the boy who happened to have the loaves and fishes.

Some lessons.

The need of rest after service, away from distraction;

The compassion of Jesus for the people, his welcome of them (Luke 9. 11), his readiness to teach;

The thoughtful suggestions of the disciples, but their failure to reckon on Christ;

System, orderliness in serving and receiving;

Thanking God for food;

Multiplication of available resources;

Everybody satisfied by Jesus;

No waste of left-overs.

Draw a character sketch of Christ in relation to the disciples and to the people, and of the disciples in relation to the people and to Christ!

Spiritual meaning.

This is given in John 6. Christ is the bread of life. Man is dependent on God both physically and spiritually. God can supply every need.

The world is full of hungry and needy people.

Any suggestion that would send people away from Christ in time of need is not true to the gospel.

Put yourself at God's disposal, and see how he can use you and your resources!

Golden Text—I am the bread of life. He that cometh to me shall not hunger, and he that believeth on me shall never thirst. John 6. 35.

March 18, 1928.
Jesus Teaches Sincerity.
Mark 7. 1-23.

Sincerity in religion is the particular topic of the lesson. If a man is sincere in religion, that is, in his relation to God, he ought to be sincere in all his life. But unhappily that is not always true. A man may be sincere in business and social relations who lacks sincerity in his dealings with God.

It would seem that the religious leaders at Jerusalem had heard of our Lord's popularity in Galilee, as seen in last week's lesson (John 6), and had sent some of their number North to watch him. They soon found cause to criticize, and in the issue they raised we get clear conceptions of the types of religion for which they and Christ stood.

Unwashed hands, 2-5.

"Unwashed" does not mean dirty hands, but hands that had not been washed according to the meticulous rules laid down by tradition to wash away possible ceremonial defilement by contact with unclean persons or things. Note carefully, as we have observed in previous lessons in regard to our Lord's attitude to sabbath-keeping and fasting, that these ceremonial washings were not part of Mosaic law, but were additions and interpretations and applications made in the course of the centuries. They had by now been elevated to first place in the life of the Pharisees. Our Lord only ignored or violated these traditions when they violated the law of God.

Unclean hearts, 6-23.

Our Lord's answer to their question was forceful and searching. It was not a defence of the disciples' conduct, but an exposure of their whole system. Instead of discussing formalities he laid his finger upon their vain traditions. And he quoted their own Scripture against them,—Isaiah and Moses.

See what he condemned them of!

Hypocrisy;

Lip-honor of God;

Hearts far from him;

Vain worship;

Teaching the precepts of men;

Deserting the precept of God;

Repudiating the precept of God by substituting the tradition of men, as in the case of Corban.

Then he announced that what made a man clean or unclean was not external things, but the condition of his heart.

Present-day applications.

The contrast and conflict between studied religious formalities and simple obedience to the precepts of God are unquestionably alive today in Christianity. In church organization and life there are two opposing systems: one based on individual approach to God without any person or practice or thing intervening except Jesus Christ as mediator, the other claiming exclusive rights by reason of apostolic succession, which establishes a separated order of priesthood that is alone competent to minister the sacraments, etc. Neither may be perfect in actual practice, but it is always true that there is danger in ritualism of the spiritual worship being lost

and smothered in the external ceremonies. Sectarianism is largely due to tradition,—interpretations and practices handed down from of old. At Lausanne last August the delegates, in spite of their fraternal spirit, were held so far apart by traditions of faith and order that they could not or would not unite in a communion service.

Forms and ceremonies are by some found helpful, if not needful, but they are only a means to an end,—the worship of God in spirit and in truth (sincerity). Our Lord probed behind a man's ritual to his heart.

Golden Text—Keep thy heart with all diligence, for out of it are the issues of life! Proverbs 4. 23.

March 25, 1928.

Review: Jesus Proclaims the Kingdom of God.

We have spent three months in Mark's Gospel, covering seven out of the 16 chapters. The time occupied by our lessons was two years or more,—from 26 to 29 A. D.—while the rest of Mark takes only a few months.

The lesson committee made Jesus central in their lesson titles: Jesus and John the Baptist, the sick, the law, the kingdom of God, etc. This gives a cue for a review. But do not confine yourself to the lesson portions! Take the seven chapters, and with Jesus as key fasten the facts recorded, and their significance and teaching, in the hearts and minds of your scholars!

What made Jesus so popular? What kind of people opposed him, and why?

Golden Text—And Jesus went about all the cities and the villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness. Matthew 9. 35.

Christian Endeavor Topics

Mrs. Ida Q. Moulton.

What Is It in Jesus that Attracts Young People?

John 12. 20-32. March 4.

Christ's supreme unselfishness attracts. We must believe that he knew he was facing the pain and ignominy of the cross, yet every waking thought was for others.

A New York physician contracted a lingering fatal disease in ministering to one of his patients. A friend said to him:

"Doctor, how can you stand the pain, or even the thought of your awful misfortune?"

"I don't dare think of it," he replied. "I just keep busy with the sorrows and pain of others."

This is not an isolated example where Christ's unselfishness has been wrought out among the children of men by those who love him.

* * * * *

Christ's perfect self-control is alluring. As you look at the word picture of Christ standing before Pilate (Matthew 27. 11-28), do you not marvel at the strength and serenity seen in his attitude?

We are told that the success of General Grant as a soldier was due to his marvelous self-control. "While the fighting and firing were hottest he sat on his horse untroubled, quiet, with serenity written on his brow, coolly watching, listening and giving orders."

This Christlike characteristic of self-control we too can strive to equal.

* * * * *

The forgiving spirit of Jesus touches us all.

Christ washed the feet of Judas!
And thus a girded servant, self-abased,
Taught that no wrong this side the gate of heaven
Was e'er too great to wholly be effaced,
And, though unasked, in spirit be forgiven.

One of the greatest sayings of Jesus was: "Father, forgive them, for they know not what they do!"

* * * * *

"He went about doing good." This must have made a great appeal to humanity when Jesus walked among men.

A medical teacher once said:

"Most of my students are listless over a lecture, but when they get to the hospital where they come in touch with actual suffering that they can relieve with their hands, they are all attention."

'Tis the human touch in this world that counts,
The touch of your hand and mine,
Which means far more to the fainting heart
Than shelter and bread and wine:
For shelter is gone when the night is o'er,
And bread lasts only a day,
But the touch of the hand and the sound of the voice
Sing on in the soul alway!

How Can I Help Others to Follow Jesus?

1 Peter 3. 8-16. March 11.

"Is this a strong congregation?" asked a man respecting a body of worshipers who had just opened a closed rural church.

"Yes," was the reply.

"How many members are there?"

"Six months ago there were 25, now there are 76."

"Seventy-six! Are they wealthy?"

"Oh no, they are poor!"

"How, then, do you say it is a strong church?"

"Because its members are earnest, devoted, at peace, loving each other, all of one mind striving together to do the Master's work."

Such a congregation is strong, whether composed of a dozen or five hundred members.

The practice of such attributes as this church possessed will convert more sinners than zeal, eloquence, or learning.

* * * * *

W. O. Saunders, called one of the best country editors in the United States, in a recent article in the "American Magazine" upon the subject "Why I Don't Go to Church" says:

"I got my first jolt from a Sunday school teacher when I was a boy in knee-pants. The lesson had been about Noah and the ark, and the teacher was impressing us with the miracle of the Lord placing a rainbow in the heavens as a covenant with Noah. I asked him if it wasn't a fact that rainbows had been appearing in the heavens right along from the beginning of things. 'Shut up!' said the teacher. 'You're an infidel!'"

Paraphrasing 1 Peter 3. 10, "Let him who would help others to follow Christ refrain his tongue from evil, and his lips that they speak no guile!"

* * * * *

A rural pastor relates this experience:

"A poor mother on a mountain farm met my pastoral visit by bursting into tears, and saying, 'Oh, somehow I felt just as if you would come today! I have so many troubles and problems, that I want you to help me out.' Then she told me things that brought tears to my eyes, but the things were beyond my wisdom to solve. I did not know what to say, and was alarmed at the fool I must appear to her. At length she surprised me by saying, 'You have settled my problems so nicely. You have given me just the help I needed.' Then I knew it was sympathy, not wisdom, which she needed, for not a problem had I solved."

Often we can do nothing but have compassion, but it opens the door of the heart to let Jesus in to finish what our sympathy began.

What Are the Real Values of Church-Membership?

Colossians 3. 8-17. March 18.

A sainted man of learning wrote:

"I am a member of a church, and a regular attendant at its services. I should go for various reasons, even if I did not love it. I am happy enough to find pleasure in the midst of devout multitudes, whether I can accept their creeds or no. There is in the corner of my heart a little plant called reverence, which needs to be watered at least once a week."

* * * * *

The famous naturalist, Jack Miner of Canada, is a devoted church-member. Some years ago he went to his pastor and asked that his name be taken from the roll.

"Whatever has happened to lead you to talk like this?" queried the dominie.

"Yester afternoon I had a difference with a man, words followed, I got angry, and came within an inch of striking him."

"What kept you from actually hitting the man?" asked the pastor.

"Why, the fact that I was a member of the church restrained me."

"Your church-membership kept you from engaging in a disgraceful fight, and you want to give it up?"

"I see the point," said Miner. "Let my name stay on the roll!"

The restraining influence of church-membership is more vital than we sometimes think.

* * * * *

A politician openly in a precinct caucus said to a man in the audience:

"Professor B——, you have just moved into our neighborhood, and I want to invite you to come to our church."

A young man at store all day spends half of his evenings for his church.

A young woman somehow finds all the strangers of her sex present at the church services, and gives them such a warm greeting that they almost invariably come again.

Some of the realest values of church-membership come through the value you are to the church.

* * * * *

The real value of church-membership is felt in its

C—hallenge of service,
H—uman brotherhood,
U—ndying characteristics,
R—esponsibilities it places upon us,
C—haracter-training,
H—arnessing us to great tasks,

M—oral support,
E—mbodiment of high ideals,
M—agnitude of opportunities for soul-culture,
B—roadening vision of the world's needs,
E—difying fellowships,
R—estraining influences,
S—ocial opportunities with the best of humanity,
H—allowed sabbath duties,
I—mitation of Christ it offers,
P—rotection from many of the world's temptations.

What is My Share of the Missionary Enterprise?

1 Thessalonians 1. 1-10. March 25.

My share may be:

M—oney.

The Romans worshiped their standard, and the Roman standard happened to be an eagle. Our standard is only one-tenth of an eagle,—a dollar,—but we make it even by adoring it with tenfold devotion.

Y—ielding my life for the cause.

After the Mexican war Melinda Rankin tried in vain to rouse the churches of the United States to send missionaries to Mexico. At last she exclaimed:

"God helping me, I'll go myself!"

S—upporting a missionary.

An English lady gave liberally for the support of a missionary in India. When the two met the missionary expressed great appreciation for the help she had received. But the lady, with an earnest look, said:

"You are under no more obligation to go and teach the women of India than I am."

H—earing the cry of heathendom, if I can not heed it get others to do so!

"Paint a starless sky; hang your picture with night; drape your mountains with far-reaching vistas of darkness; darken all the past; let the future be draped in deeper and yet deeper night; fill this gloom with sad-faced men, women and children crying for light!" That is the cry of heathendom.

A—dvocating the giving of one-tenth of one's income to the Lord's work.

Did you know that every Mormon who joins the church is pledged to give one-tenth of his income for the spread of Mormonism? Thus the authorities have plenty of means to make Mormonism such a menace against which the Christian forces have to contend.

R—aising money for missions.

A miserly man was asked how much of his income he would give for God's work. He replied:

"What I give is nothing to nobody!"

Because this man has numerous relatives, raising money for missions is not an easy job.

E—ncouraging missionaries on the field by our letters; enlarging our own vision of the world's needs by reading and study; extending a helping hand to "the heathen at our door."

Selected Thoughts for the Quiet Hour

Learn a Text a Day.

MARCH, 1928.

Thursday, 1st. *Be ready in the morning, and come up in the morning unto Mount Sinai, and present thyself there to me on the top of the mount! Exodus 34. 2.*

Thy first transaction be
With God himself above:
So shall thy business prosper well,
And all the day be love!
—Horatius Bonar.

Friday, 2nd. *When thou saidst, Seek ye my face, my heart said unto thee, Thy face, Lord, will I seek! Psalm 27. 8.*

If we would not have the ivy creep on the ground we must erect an object which it can embrace, and by embracing ascend. And if we would detach the heart from embracing the dust we must give it another and a nobler object.—W. L. Watkinson.

Saturday, 3rd. *Oh how love I thy law! It is my meditation all the day. Psalm 119. 97.*

We have turned aside from the holy testimonies when they were difficult. We have disobeyed them when they rebuked the passion of our hearts. We have done despite unto the spirit of God's counsel. But henceforth, by the mighty energy of God the Holy Ghost, we would read the Book with a new feeling, a new love and a new hope, assured that we shall be made glad with a new satisfaction.—Joseph Parker.

Sunday, 4th. *The hand of our God is upon all them for good that seek him. Ezra 8. 22.*

Herein is the confidence of all who undertake any work for God in a world full of opposition. The enemy most certainly assails all who seriously threaten his interests. No true worker is ever immune from attack. Depend upon it, if the work is worth disturbing, it will be disturbed! Yet is there no need for panic, for the Lord is on the side of the man who sides with him. Quiet confidence in his protection will at all times carry his servants through to victory.—J. Stuart Holden.

Monday, 5th. *Accepted in the beloved. Ephesians 1. 6.*

We are accepted that we may serve. Our service is the service of those who never cease to wonder at their acceptance in the beloved.—George H. Morrison.

Tuesday, 6th. *And they said one to another, Did not our hearts burn within us*

while he talked with us by the way, and while he opened to us the Scriptures? Luke 24. 32.

May it not be that so our Master still journeys with us and opens for us the mysteries of his love? Sometimes we are disheartened, and the way seems lonely and difficult, and then the Lord joins himself with us and opens to us the wondrous things of a long-ago-given revelation.—Floyd W. Tomkins.

WEDNESDAY, 7th. *Turn thou to thy God, ... and wait on thy God continually! Hosea 12. 6.*

Success in the high art of prayer comes only of persistent praying. You never made a friend in your life simply by nodding to another across the street, nor can you make friends with God in any such cursory way. True friendship, human or divine, comes when we persistently cultivate our friends, open to them the wealth of our nature, and take into our lives the wealth of theirs. We cannot make a friend of God save by the constant cultivation of his presence, by talking with him often, by pouring out to him day by day all that is in our hearts.—George A. Buttrick.

THURSDAY, 8th. *O house of Jacob, come ye and let us walk in the light of the Lord! Isaiah 2. 5.*

Life will be more cheery if we walk in the light. There are scores of gloomy Christians who have a miserable time of it because they walk in other paths than those lit up with heaven's smile.—Thomas Champness.

FRIDAY, 9th. *Then shall ye see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up and lift up your heads, for your redemption draweth nigh! Luke 21. 27, 28.*

Out in the world—heart-hunger, pleasure-madness,
Cruelty, deception, every form of sin:
Within the veil—soul-rest and satisfaction
For those who through his cross have entered in!

—Ivy M. Fordham.

SATURDAY, 10th. *Great multitudes followed him, and he healed them all. Matthew 12. 15.*

What a mass of hideous sickness must have thrust itself under the eye of Jesus! Yet we never read that he was disgusted, but he patiently waited on every case, and was the victor. Come, then, my soul, publish abroad the virtue of his grace!—C. H. Spurgeon.

SUNDAY, 11th. *Blessed are ye that hunger now, for ye shall be filled! Luke 6. 21.*

But suppose that we do not hunger, and we know we do not? Well, we can take sides against ourselves. We can set our wills against our own desireless hearts. We can force ourselves upon our knees in the presence of the Lord whose grace and beauty we do not crave. We can say to him, "Thou seest how great is my need of thee!" We can present our desireless hearts for his recreating grace: and some day, and perhaps soon, the desireless heart which is thus offered to the Lord shall break out in singing. —J. H. Jowett.

MONDAY, 12th. *And God opened her eyes, and she saw a well of water. Genesis 21. 19.*

Here was an abundant supply, but she did not know it, and she was perishing. What a blessed fact it is that within the reach of faith you have a fountain of infinite fulness! —Evan H. Hopkins.

TUESDAY, 13th. *The Lord is thy keeper. Psalm 121. 5.*

The Lord undertakes to keep in daily life, in the common life, in the poorer life, in the life of small events, in the life of small temptations, in the life where we are so apt to go astray. Oh, what a God we have!—J. Elder Cumming.

WEDNESDAY, 14th. *The effectual fervent prayer of a righteous man availeth much. James 5. 16.*

Prayer is the register of your conscious growth upward; and no man ever grew upward who did not grow through difficulties. —Harris E. Kirk.

THURSDAY, 15th. *Rest in the Lord, and wait patiently for him. Psalm 34. 7.*

When obstacles and trials seem
Like prison walls to be,
I do the little I can do
And leave the rest to thee:
And when there seems no chance, no change
From grief can set me free,
Hope finds its strength in helplessness,
And calmly waits for thee!

FRIDAY, 16th. *The Spirit himself beareth witness with our spirit that we are the children of God: and if children, then heirs, heirs of God and joint-heirs with Jesus Christ. Romans 8. 16, 17.*

By virtue of the warrant given in this expression, wherever in the universe you find anything of Christ's you can say, "This is mine."—George Bowen.

SATURDAY, 17th. *How shall we escape if we neglect so great salvation? Hebrews 2. 3.*

Simple neglect persisted in will result in godlessness no less than perverse stubbornness.—W. L. Watkinson.

SUNDAY, 18th. *Ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God: not in tables of stone, but in fleshy tables of the heart. 2 Corinthians 3. 3.*

As Christians, there is hardly a more important practical inquiry which we can put

to ourselves than this: How far are we guilty of keeping silence on the most vital and sublime of all subjects, namely, the divine testimonies? Christians know what God has revealed on all the subjects which involve the pardon, the purity, and the peace of man. They profess to have read all his testimonies, to have felt them in their regenerating and enlightening power. Professing all this, the question is, Are they not bound by the most powerful considerations to communicate all they know, and to be themselves God's testimonies translated into human life?—Joseph Parker.

MONDAY, 19th. *And they found as he had said unto them. Luke 22. 13.*

He who breathes into our hearts the heavenly hope will not deceive or fail us when we press forward to its realization.

TUESDAY, 20th. *He that was healed wist not who it was. John 5. 13.*

Much ignorance of Jesus may remain in hearts which yet feel the power of his blood. Lord, if thou hast saved me show me thyself that I may declare thee to the sons of men!—C. H. Spurgeon.

WEDNESDAY, 21st. *Whatsoever ye shall ask in prayer, believing, ye shall receive. Matthew 21. 22.*

Here is a promise for Christian people today! It is a draft on the bank of the kingdom, signed by the king himself, with the amount left in blank for us to fill out, and absolutely no limitations or conditions affixed to it. And we never have begun to use it!—David J. Burrell.

THURSDAY, 22nd. *They that fear thee will be glad when they see me: because I have hoped in thy word. Psalm 119. 74.*

It is a glorious thing to live in such a style that the sight of one's face will bring gladness. Yet this is what ought to be. Let me bring joy wherever I go!—Thomas Champness.

FRIDAY, 23rd. *And Dinah . . . . went out to see the daughters of the land. Genesis 34. 1.*

Inexperienced youth laughs at fear. Yet we know that it is impossible to breathe an infected air without running risks to health. We can scarcely be much in the society of the ungodly, in equal fellowship, without a certain degree of assimilation. We enter on terms of compromise. But the law of Christ is direct and unyielding: "Be not conformed to this world!"—D. M. McIntyre.

SATURDAY, 24th. *Delight thyself also in the Lord! Psalm 37. 4.*

Every faculty of man finds food for joy in God. This intellect of mine longs for pure truth and, seeing the Father, it is satisfied. This conscience of mine longs for perfect holiness, and here only can it rest. This heart longs for infinite love and here, too, all my heart-longings are met. Yes, to delight in God you have only to see him as he is, and especially to see him as he is to you.—J. B. Figgis.

SUNDAY, 25th. *If we live by the Spirit, by the Spirit also let us step! Galatians 5. 25 (literal translation).*

Christian friend, your minor life-movements are pretty sure to be noticed: your temper under petty trials, your fidelity under small engagements, your attention to simple claims of kindness, your activity or sloth in the morning, your use of the tongue in off-hours, particularly about other persons and their faults.—Handley C. G. Moule.

MONDAY, 26th. *Stand still and see the salvation of the Lord! Exodus 14. 13.*

In times of uncertainty, wait! Always, if you have any doubt, wait! Do not force yourself to any action! If you have a restraint in your spirit, wait until all is clear, and do not go against it!

TUESDAY, 27th. *And they lifted up their voices and said, Jesus, Master, have mercy on us! Luke 17. 13.*

Many Christians have missed blessing because they have lost the sense of the need of urgency.—C. A. Fox.

WEDNESDAY, 28th. *O come, let us worship and bow down, let us kneel before the Lord our maker! Psalm 95. 6.*

When we are on our knees, then light flashes, the intellect is clarified, the conscience is aroused, the spiritual sensibilities are quickened, and we can learn more of our duty and of his will than in hours of arguments.—A. F. Schauffler.

THURSDAY, 29th. *And the Lord said unto Abram . . . ., Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it! Genesis 13. 14, 15.*

All you can apprehend in the vision of faith is your own. Look as far as you can, for it is all yours! All that you long to be as a Christian, all that you long to do for God, are within the possibilities of faith.

FRIDAY, 30th. *My God hath sent his angel, and hath shut the lions' mouths that they have not hurt me. Daniel 6. 22.*

Can I say with the prophet, "My God"? Have I the right to call him mine? If so, I have the same claim to his protection.

SATURDAY, 31st. *For this is the love of God, that we keep his commandments: and his commandments are not grievous. 1 John 5. 3.*

Love makes it easy to obey. Abiding in the pathway of God's law is the best for happiness as well as for holiness.

Character is not so much in what we are as in what we are becoming.

Bible Notes for Daily Devotions

Green Pastures and Waters of Rest.

Rev. F. B. Meyer, D. D., London.

MARCH, 1928

Thursday, 1st. 2 Samuel 4. 1 to 5. 3.

Ishbosheth's reign had been weak. He had held his court at Mahanaim on the East of Jordan. As his authority was entirely due to Abner's prestige, when the latter was removed the hapless monarch fell under traitors' daggers, who received their meed when they told their deed to David. All the tribes then gathered to make David king. They remembered his former leadership, his kinship, and the divine promise. Finally the king and they inaugurated his empire for all the nation: which reminds us of the day when Jesus shall become the enthroned king of men.

It is to this period that we must attribute Psalm 18, which probably reaches the highest water mark of rapturous adoration. Every precious name for God is laid under contribution. The figure of his coming to rescue his servant in a thunderstorm is unparalleled in sublimity, and throughout there is an appreciation of his dealings with his children in terms so tender as might have been written by John the divine. Is not this outburst an anticipation of the time, which may be nearer than we think, when, if not as yet king of the whole habitable world, the Lord Jesus shall be recognized as the crowned bridegroom of the church?

To obtain a proper knowledge of this great event we should turn again to 1 Chronicles 12. 38-40, where mighty and famous men gathered, and priests with Levites, together with all the flower of Israel. Even Zebulun and Naphtali were represented. Shall we not ask ourselves the question whether we are equally loyal and whole-hearted as the Gadites of 12. 8, who in their eagerness breasted the Jordan in time of flood, or as the children of Benjamin and Judah in 12. 18? Can we cry as they did, "Thine are we, O Saviour, and on thy side, thou Son of God! Peace, peace be to thine helpers! God helpeth thee!" Other lords have had dominion over some part of our life, but henceforth it shall be Jesus, and Jesus only.

Search our hearts, O Spirit of truth, as with lighted candles, and discover any wicked way or traitorous thought that may be dividing our loyalty, and enable us from this hour to be only and all and always servants and soldiers who follow Christ without reserve, and are his intimates in peace or war! In his name.

Friday, 2nd. 2 Samuel 5. 4-16.

One of David's first acts was to secure a befitting capital for the united kingdom, and his choice was a masterpiece of policy. It was more, as we learn from Ezekiel 16. 8. The site was beautiful: "beautiful in elevation, the joy of the whole earth." The mountains around seemed to symbolize the environing presence of God: in a subsequent age the noblest breast that ever throbbed with human emotion heaved with grief as Jesus beheld the doomed city on that last evening.

It had not always been so. An Amorite was her father, and her mother a Hittite, Ezekiel 16. 44. For a brief period Melchizedek reigned over her, but when Israel entered Canaan she was occupied by Jebusites, and though Joshua included it in his conquest she soon relapsed to the Amorites. It was a master-stroke of wise policy when David, largely through the help of Joab, obtained possession. From that hour his name began to be a tower of strength to neighboring peoples, who hastened to seek his alliance.

It is likely that we owe Psalm 101 to this glad hour of his life. He vowed to behave himself with a perfect heart. He would cut off wrongdoers, and only patronize and promote those that feared God. It was a fair dawn. As David reviewed it at the end of his reign, in 2 Samuel 23. 1-7, it appeared as a morning without clouds, or as when the tender grass springeth out of the earth in response to clear shining after rain. As the ideal ruler, ruling men in the fear of God and thrusting away the ungodly as briars and thorns, his policy was clear-cut. It seemed as if Jehovah appealed specially to him to follow his ideals, turning neither to the right nor left. If only he had done so, what hours of anguish and tears of blood would have been saved! The river of his life nearly lost itself at one point in a swamp, from which it might have been saved if only he had continued to live in the secret place of the Most High.

If only young men and women who read these words would ponder David's retrospect and would resolve to realize these ideals of the dawn before entering a friend-alliance or a business partnership, how many heart-breaks would be avoided!

Lord Jesus, we dedicate our lives to thee,

and ask that thy grace may keep us true to thine ideals, and to follow the guidance of thy Spirit, that the dawn of our life may lead on to the perfect day of unclouded fellowship and service!

Saturday, 3rd. 2 Samuel 5. 17-25.

Now, apparently, there was a check on David's victorious career. The Philistines were evidently content to leave him unmolested in Hebron, but it was another matter when all Israel stood with him. As soon as the great ceremony of his anointing over the whole kingdom was finished, they poured into Judah in such vast numbers as to reach the Valley of Rephaim, thus driving a wedge between Jerusalem and the Northern tribes. There was no alternative left but for David to retire to the fortress cave of Adullam. We are so informed in this passage, which is confirmed by 23. 13, 14. It was a startling exchange from the glory of his coronation, but he did not for a moment believe that there was any reversal in the divine intention to make him king. Similarly after his anointing our Lord was driven of the Spirit into the wilderness to be tempted of the devil. Spells of loneliness, trial, temptation,—such are the flames by which the colors of our anointing are burnt into our characters!

From our present study we learn that the recent gleams of prosperity had not robbed David of his simple reliance on the guidance and help of God's Holy Spirit. Each time the Philistines attacked he sought the needed guidance. Each time God answered him by a distinct direction and assurance. Each time he was succored by a different manifestation of help. There is no sameness in God's gracious help. "Deep in unfathomable mines of never-failing skill, he treasures up his bright designs and works his sovereign will"!

This experience often befalls us. Sometimes we have to march, sometimes to halt. Now we are called to suffer, and again to act. Only let there be living faith in God! We can never be sure what may be required, whether to sit at his feet with Mary, or to busy ourselves like Martha in his service. But listen! Can you not hear the swift-stepping divine legions hastening to your help? If you are living on God's plan, he is pledged to help, whether in this way or that.

O mighty God, thus did they trust thee in the old time, and now do we again entrust ourselves to thee! Thou changest the methods of thy deliverances, but never thy heart of love. Lead thou us on, whither and as thou wilt, until we have reached that land where the sword is exchanged for the palm branch and the battlefield for home! In Christ's name.

Sunday, 4th. 2 Samuel 6. 1-10.

In the days of affliction David had determined that one of his first acts on receiving the kingdom would be to find out a tabernacle for the mighty God of Jacob, and to fetch back the ark. Such was his clear intention, as recorded in Psalm 132. For seventy years that sacred emblem had remained in the home of Abinadab. The chosen race had ceased to appeal to God's will through its means. Indeed, the whole worship of Jehovah seemed to be on the point of final decay. One of the earliest acts, therefore, of the new kingdom was to rehabilitate the sacred emblem over which the shechinah had so often shone.

The fatal mistake which marred the events of the day arose from the failure to obey the law of Moses, enjoining that the ark should be borne on the shoulders of Levites, specially consecrated to the task. In neglect of this it was now arranged that it should be carried on a new cart under the superintendence of Abinadab's sons. That the Philistines should have conveyed it in a cart had been permitted, because they knew no better, but the alteration in the case of Israel could not be condoned, and the tragedy which arrested the procession proved that the ancient rubric might not be ignored. Had it been evaded in this case, the entire Levitical system would have been set aside in favor of new human modifications and additions.

The salient lesson for us is that the ark of the Lord must be borne and carried forward not after methods of human invention, but on the shoulders of willing disciples.

For further elucidation and enforcement of this thought let us turn to Psalm 110, which probably was composed at this time! There we learn that the soldiers of Christ's army "willingly offer themselves." We must be constrained by the love of Christ to yield ourselves to him. Our self-surrender and consecration carry with them the secret of victory.

Accept us, O Saviour, as thou goest forth to thy final conflict, that we may share thy victory! Deliver us from all mere formal and mechanical methods! May our service be constrained by thy love and inspired by thy Spirit!

Monday, 5th. 2 Samuel 6. 11-23.

Josephus states that from the moment the ark rested beneath the roof of Obed-edom a golden prosperity fell to his lot. David meanwhile learnt the great lesson of 1 Chronicles 15. 2. On the second occasion crowds again gathered, the prescribed ritual was carefully observed, and amid the offering of sacrifices, the songs of the choirs, and the shouting of the crowds, the ark was borne to the temporary place provided for it. The one cloud that marred the gladness of the day was Michal's bitter speech.

Three majestic psalms belong to this occasion, 15, 24, and 68. Take the latter! The ark moves forward to a soft symphony reminiscent of those ancient days when it preceded Israel's march through the desert, whilst the earth trembled and the heavens dropped before Jehovah. The high crests of

the Bashan range are moved with envy of the lower cliffs of Zion. As the procession begins to climb the steep, the choristers burst into a refrain, which afterwards befitted the ascension. In Ephesians 4. 8 Paul applies it to that great hour when Jesus ascended on high and received gifts for men. Then follows an enumeration of the constituents of that mighty host.

Perhaps Psalm 24 is the climax. The low-browed gates, beneath which Melchizedek may have come forth to greet Abraham, seemed all too low to admit the ark, and they are bidden to uplift themselves. Such a demand startles the voice of the warder, who demands the name of the king of glory who awaits admittance.

It is the king of glory, to whom all angels, all demons, all things in heaven and earth owe submission, who is waiting at the gate.

Is not this an anticipation of the second advent? When Jesus returns—and he may return at any time,—such a challenge will naturally ring out from the waiting earth. What claim has he to return in this high majesty? Ah, he is the Saviour! Make way for him, strong in his love, and mighty in his death, and supreme in his resurrection and ascension!

Come into our hearts, O king of love, and take to thyself thy great power and reign! May thy church become thy home and kingdom for evermore, so that from her thou mayest go forth to save and rule mankind!

Tuesday, 6th. 2 Samuel 7. 1-17.

A great project occupied David's heart. He had brought the ark to Mount Zion, and already priests and Levites were gathering to fulfil their ancient offices, but there was evident need for a worthy shrine which would revive and embody the ancient ritual that for seventy years had fallen into disuse. At first Nathan favored the idea, but his judgment was overruled. The salient reason is revealed in 1 Chronicles 22. 8; but the divine answer was so wrapt up in tender promises that the bitterness of refusal was almost hidden under a perfume of love. The king was hardly sensible of disappointment amid the overwhelming gladness that Nathan's words inspired. "Wilt thou build a house for God? He will build thee a house."

Some day we shall understand the reasons which have led to God saying No. He cannot explain them now and here.

Solomon's words are full of deep significance: "The Lord said unto David my father, Whereas it was in thine heart to build an house for my name, thou didst well that it was in thine heart." Even though David never realized the project he was a better man that he had conceived and suggested it. The gleam left a permanent glow on his life, and inspired him to amass the materials which enabled Solomon to realize his magnificent design.

Whatever may be the outcome we must always cherish our ideals, nor act unworthily of them, nor destroy the heavenly vision. Especially when you reach your house of cedar, and God has given you rest, be more than ever careful to give expression to, and, if possible, to realize your ideals! It is better to have had a passionate enthusiasm which could not be realized than never to have loved or been enthused. The rejected candidate for missionary or ministerial work lives on a higher level than those who never aspired to it. You may never be a prophet, but if like the widow at Sarepta you can entertain one, you shall have a prophet's reward. "Thou didst well that it was in thine heart."

We thank thee, O blessed Spirit, that thou hast caused to pass before us visions of possible usefulness! Even though the fulfilment has not been possible it is good to have beheld the secret of the Lord!

Wednesday, 7th. 2 Samuel 7. 18-29.

The promise made to David was threefold: that his royal line should persist, that his descendants should charge themselves with the building of the Temple, and that the kingdom should be made sure. As we read these glowing words we realize that their fulfilment can only be realized in him whom Peter declares that he foresaw, Acts 2. 30. There is only one of the sons of men whose kingdom shall have no end, only one who can give rest to the children of men and build the true temple of God. And surely there shall be even greater fulfilment than we have yet realized when all the children of God shall gather in one great host of adoration!

David went in and sat before the Lord. Words could not exhaust the rapture of his soul. God had spoken, and he reckoned on the divine promise as certain to be realized. It is our privilege also to take God's promises with us to the secret place of prayer, and to say reverently and earnestly, "Do as thou hast said!"

There are hours, of course, in all lives when we are called into the Lord's Gethsemane, and are invited to watch with him. For Zion's sake he does not rest, and for Jerusalem he does not hold his peace; and then he turns to us as "the Lord's remembrancers," who give him no rest until the prayer is abundantly fulfilled, and her light goes forth as a flaming fire. But this fellowship in intercession—when he lays his own burden on our souls,—differs entirely from the faith that cashes God's promises, and reckons that God can be trusted to fulfil his own word. Then, like Hannah, we go our way and are no more sad (1 Samuel 1. 18).

O blessed Lord, thou hast given us visions of the glory which shall be ours when thy reign is established and thy will is being done on earth as in heaven. Give us also such faith that in the details of our daily life we may be able calmly and quietly to rest on thy assured faithfulness, knowing that thou canst not fail!

Thursday, 8th. 2 Samuel 8.

The opening years of David's reign over the entire kingdom were marked by a succession of fierce wars. These years of war gave birth to some of his noblest psalms, amongst which may be classed 2, 20, 21, 60, and 110.

As one historian puts it, the narrative almost pants for breath as it tells how the Lion of the Tribe of Judah sprang from his fastness and smote Philistia, Edom, Moab, Amalek, and the Syrians, even to the Euphrates. There was a magnificant outburst of national triumph and devout thanksgiving. The narrative seems to throb with the lofty consciousness of God's dwelling in Israel, and the psalms have inspired successive generations, and rung through the smoke of many a battlefield. But notice that twice the victory is directly and carefully attributed to the gift of Jehovah, 6 and 14! Is that not true in recent experience? There are many cases on record in which victory over some besetting sin has been immediate and permanent. There is the case of Colonel Gardiner, who was delivered from impurity in a single hour, and who from the moment of trusting Christ had no further inclination to the evil habits of his former life. Also the case of Sam Hadley in New York: "I promised God that night that if he would take away the appetite for strong drink I would work for him all my life. He has done his part, and I have been trying to do mine."

In other cases, probably in ours, the victory has been spread over the years. Through long experience we are more quick to see the hour of trial approaching us. Once we were not aware of the tempter's approach till we were face to face with him. Now we see him on the horizon and have learnt to claim victory before he reaches us. In all such cases not only are we more than conquerors, but we win the spoils of war. There is a sense in which we profit by our fighting, and like David bring back the spoils of strength, purity, devotion, and the increasing knowledge of God.

We thank and praise thy holy name, O Saviour, that thou savest us hour by hour, and givest us the spoils of war, so that we are always led in triumph through thy grace! Glory be to thee, O glorious and victorious Christ!

Friday, 9th. 2 Samuel 9.

What a marvelous experience this was for Mephibosheth! He was lame on both feet. Apparently he had no means of his own, because otherwise he would not have been a pensioner on the hospitality of Machir, a man of great wealth who had remained loyal to the house of Saul. There was nothing to commend him to David except the old covenant struck years before between him and the dear friend of his youth. But notwithstanding all his disabilities he was welcomed to the palace, ate off the king's table, was placed in possession of his family's forfeited possessions, and was provided with a retinue of attendants and servants.

We must be forgiven if we turn aside from our usual course and see in this incident a mirror of the love of God. We too belong to a race which has forfeited all claim, and we ourselves are incapacitated by the lameness of the fall. We have no claim on the love of God, but nevertheless we are called into the presence chamber, are loved with an everlasting love, and are welcome to partake of the rich bounties of God's love, care and gifts. Not in that life yonder, but in this we are welcomed as sons and daughters of the Lord God almighty to sit at his table and become heirs of the kingdom, and joint-heirs with his Son.

It would be easy to fill sheets with the expressions of holy and happy souls that have become, even in this life, pensioners on the love of God. Listen to these testimonies! "The soul saith, I have nothing, I can do nothing, I am nothing; but I give glory to the eternal God, and will nothing of myself, so that he may will all in me, being unto me my God and all things." John Newton, in prison for preaching, writes: "My soul is as a watered garden. I could sing praises to God all day long. He gives me as much joy and rest, though on boards, as if I had been on a bed of down." Or those profound words of Pascal, found in his doublet after his death, when, speaking of some wonderful experience of God's love, he adds, "Feu, feu! Fire, fire!" as though further explanation was impossible.

We are not worthy of thy great love, O God! It passeth knowledge. Its heights and depths, its lengths and breadths overpower us. But we gladly and wonderingly accept it. Oh enable us to live worthily as thy accepted and beloved children through our union with our Lord and Saviour, and thyself in him! In his name.

Saturday, 10th. 2 Samuel 10. 1 to 11. 1.

We are approaching one of the saddest incidents on the page of history, but it is good that the story should be told in all its hideousness, because it has guided the steps of myriads from the edge of black despair into the light and love of God's forgiveness.

David's fall seems to have commenced by his withdrawal from his functions as captain of Israel. We are told, as though with the intention of laying bare the secret of his failure, that at the time when kings went forth to battle he was content to send his troops against Ammon whilst "he tarried still at Jerusalem." This sentence presents a sharp contrast to the story of bygone years. Then he never shrank from sharing the privations of his soldiers. Now he loiters behind, and sleeps during the hot hours when his soldiers would be suffering in their armor from the sweltering heat.

Let us note this warning! In the early days when life seemed grim and hard we did justly, loved mercy, and walked humbly with our God. We gave time, money and strength, heart and brains to Christian work. There was no doubt as to our decision and earnestness. But since we have grown prosperous, and life has found an assured foundation of ease and influence, have there not been the tarrying, the siesta, the peering into the household secrets of Uriah's home? The plains of Capua demoralized Hannibal's army, which was irresistible amid the rigors of the Alps!

Our Saviour's charge, "Watch and pray," is always applicable, and never more so than when we have emerged—to use Bunyan's phrase,—from the Valley of the Shadow of Death to the Enchanted Ground where the air is drowsy and the path easy and level to the feet. The law of Moses forbade the multiplication of wives and concubines, and it was David's ignoring of that rule which prepared the way to the evil solicitation of that evening hour.

Lord Jesus, thou knowest the fickleness and weakness of our hearts! Warn us by this example, and keep us in the hours of ease, that we may not drift from thee!

Sunday, 11th. 2 Samuel 11. 2-27.

The Spirit of inspiration does not shrink from telling the whole ghastly story as a warning to those who think they can stand, and as a door of hope to those who have fallen. Beware of the hour of enervated ease! Guard against that truant thought which tempts you to take another's one ewe lamb whilst your own folds are filled with flocks! Scripture certainly mentions the shameless haste with which Bathsheba plunged into David's harem, but David was the culprit and the sufferer. One brief spell of passionate indulgence, and then!

Beware of your unguarded hours! Moments of leisure are more to be dreaded than those of strenuous toil. You may, like David, be over fifty years of age, but you cannot count immunity from temptation and sin.

Uriah must come home. If he will not go to his home when sober, perhaps he will when he is made drunk. If he will not fall into the royal plan, he must die. If a child shall be born, Uriah's lips shall not be able to disavow its parentage. Within seven days, with Joab's cynical coöperation, Bathsheba was in David's harem. There was one fatal flaw, however: "the thing that David had done displeased the Lord"!

There can be no complicity between God and evil. His throne is established in righteousness. To pass over one sin would bring a note of discord into the music of the spheres, and presently darken the luster of the great white throne. How could God judge the world if he winked (to use Paul's phrase,) at the secret sin of one of his foremost saints? How could David himself dare to face the searching light of eternity with that smirch upon his soul? Cost what it might, there must be open confession as well as secret remorse, and absolute forgiveness, before the psalmist's songs could be instilled for the use of mankind.

We thank thee, O God, that thou didst not spare the man after thine own heart, but didst deal faithfully with him for the teaching and enrichment of all after-time! Cleanse our hearts also from secret faults! In Christ's name.

Monday, 12th. 2 Samuel 12. 1-15, 26-31.

For twelve whole months David wrapt up his sin in his bosom, pursed his lips, and refused to confess. But in Psalm 32 he tells how he felt. Silence settled on the strings of his harp. All the days there was "a roaring" in his heart, as when at night a forest is filled with the cries of the pursuer and the pursued. He was parched with drought. There was neither dew nor rain on that sirocco-swept soul. Day and night God's hand was heavy upon him. When Rabbah fell before his troops he treated the people with ferocious cruelty, as though he would avenge on them the hardness which should have been expended on himself. The same spirit flamed out in his sentence on the rich man who had taken the poor man's lamb. In such a case the Levitical law adjudged a fourfold restitution, Exodus 22. 1, but David pronounced sentence of death.

Meanwhile men were piecing together the whole story, and the tragedy was the gossip of the city. Finally, when a year had passed, Nathan threaded his way into the royal private audience chamber, and told what seemed to be a pathetic case of high-handed wrong, against which David's indignation was swiftly kindled. Then, as a flash of lightning suddenly cleaves the darkness and reveals to the benighted traveler the brink of the yawning precipice, the brief, awful, stunning sentence, "Thou art the man!" revealed the royal sinner to himself in the mirror of his own judgment. It brought him to his knees.

The sentence of that hour was to be worked out through many weary years, but it was well for his scorched conscience. There must be the rod of chastisement, but even that was to be preferred to the torture of an evil conscience.

O our God, who dost not despise the cry of a broken heart, we thank thee that there is forgiveness with thee that thou mayest be feared, and that though our sins be as crimson they may be as white as snow! Grant us to be so filled with a steadfast, willing, and humble spirit that we may teach transgressors thy ways, and lead sin-weary hearts back to repentance! In Christ's name.

Tuesday, 13th. 2 Samuel 12. 15-25.

Bathsheba's little child was sick. It was the child of sin and shame, but the parents

hung over it. For seven days the mother watched it, and the father fasted and lay upon the earth. To see the anguish of the helpless babe was ten times worse than to suffer himself. It cuts our hearts to the quick when the innocent suffer for our crimes (14).

We must await the further teachings of the eternal world before we can perfectly understand the legacy of suffering which sin has entailed on the unsinning partners of our existence. The creation groans in travail. Goethe was wont to say that nature is like an imprisoned captive sighing for relief. The cry of the forest at night, when the strong prey on the weak, would never have been heard if the blight of sin had not befallen. No hospital would have been needed, no opiate to deaden pain would have been sought for, no surgeon's knife would have been necessary if sin had not entered, and death by sin, and so had passed upon the race. And when the work of redemption is complete, we are told that there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain. He that sits on the throne, because he suffered, and in suffering conquered suffering, will say, "Behold, I make all things new!"

O souls of men and women, there is solemn warning here for us all! It is thus that God deals with those whom he loves. As he dealt with David, so he deals still. He will forgive, but he must needs use the rod. He will restore to his favor, but will place to our lips the bitter waters we have tapped. He will even allow us to see our faults reacting on helpless souls. Be meek and submissive! You shall yet emerge from the pain which you suffer in witnessing the sufferings of others with a knowledge of the human heart to enrich coming generations.

Forgive us, O merciful Father, for our Saviour's sake, for all the hurt that our negligence and sin may have inflicted on others!, May the seeds of our remorse yield harvests of helpfulness and love! In Christ's name.

Wednesday, 14th. 2 Samuel 13.

This chapter makes solemn reading. It continues the inner story of God's dealings with his own. As he dealt with David, so he will deal with us. He must let us drink the bitter waters we have tapped.

David's sin was forgiven, but a long trail of bitter experiences followed. This was the more necessary because the whole country was aware of what had transpired in the palace; and there would have been an outbreak of violent crime if God had appeared reluctant to punish the royal wrongdoer. Had he not said that he would visit sin to the third and fourth generation? As Nathan had foretold in 12. 10-14, so it must befall. How can those who make capital out of David's sin ignore the awful penalties it incurred? Heaven forgives and alleviates, but even good men must reap as they have sown.

For seven days the child lingered, the mother watched, and the father fasted and lay on the earth. It cuts to the quick when the innocent suffer for our sins. But sin is sporadic. Two years afterwards one of David's sons treated his half-sister with the same wantonness that his father had manifested to Uriah's wife. They say that a man never hears his own voice till it comes back to him on the phonograph; and certainly we never see the worst of ourselves until it reappears in those of our own flesh and blood. David could not punish Amnon when, so far, he had himself come out unscathed. How could he allot the penalty of Leviticus 18. 9-29? And Absalom was only executing that sentence when he murdered Amnon. If, as is supposed, David himself was at this time smitten by disease, as is recorded in Psalms 41 and 55, can we wonder that all God's waves and billows went over him? Ah, how we need to offer the prayer of Psalm 19. 13!

We thank thee, O our Father, for the deep teaching of thy Word! We know that thou canst not tolerate sin and we earnestly pray for grace so to garrison our hearts as to keep us ever true and faithful to thyself! In Christ's name.

Thursday, 15th. 2 Samuel 14. 1-24.

If we were studying this chapter merely as history we should be inclined to argue that Joab had an ulterior object in bringing Absalom back to Jerusalem. He probably realized that the nation had turned against David, and was fascinated by the beauty and affableness of his son. If, therefore, he could substitute the son for the father, not only would he be in the current of popular feeling, but would secure for himself a prouder and stronger position. He realized, also, that nothing could better please the king than to restore his favorite son. The wise woman of Tekoah became his willing tool, with her touching appeal for the king's intervention on her behalf. When the king had pledged his word that her son should not die, she turned on him and asked that he should act in regard to Absalom as he had ruled in the case of a stranger like herself.

For us there are two interesting and beautiful thoughts. First, in verse 7, she compares her surviving son to the last ember of a dying fire which threatened to expire. If only that last spark could be saved it would rekindle the fire. So is it still: if only one coal of Pentecost remains in the heart of a man or woman, the last of a family or a church, the fire may spread until once more the flame of revival is enkindled. Many cases are on record of holy souls that have brought again to a whole community the spirit of revival. And the other lesson is suggested by the remark that God devises means "that his banished be not outcast from

him," 14. We cannot read those words without remembering that the Lamb was slain before the foundation of the world, and thus a way was found which has made it possible for an alien race to return to the full enjoyment of a forfeited heritage. Have you been banished of late? There is no necessity for you to remain outcast.

How ever can we thank thee, most gracious Father, that thou hast devised, at all costs to thyself, the way by which our prodigal race may return to the Father's house? How can we thank thee enough?

Friday, 16th. 2 Samuel 14. 25 to 15. 6.

We are indebted to Dr. Maclaren's exhaustive study of the Psalms to fill in many details of the ten years covered by this narrative, especially 39, 41, and 55. They were weary and sad. David appears to have been almost paralyzed by the results of his sin. He seemed to have lost his old strong initiative, and become a tool in the hands of that strong and treacherous soldier Joab. As he had sown, so he reaped: and though there was a flash of his old self, when for two years he refused to allow Absalom to visit his court, yet they were irksome years, and he gladly fell in with Joab's suggestion on Absalom's behalf.

David was now some sixty years of age, and it would appear that the pain and sorrow of his heart had brought on a serious illness. His enemies quoted this as a justly deserved chastisement, though outwardly they uttered their condolences. When they came to see him they spoke vanity. When they had left his presence they whispered together. But the sharpest pang of all came from the behavior of Ahithophel, the man of his friendship, who did eat of his bread, but now was bitter against him. (Probably he was Bathsheba's grandfather.) David felt it keenly. His eyes are tearless, his spirit is dumb. His life is a shadow among shadows. He is a stranger and sojourner, as were all his fathers.

When "the world" hears of the fall of a religious leader or professor, the comment is generally a charge of hypocrisy and cant, but how little does the outsider know of the awful agony of the soul that once sunned itself in the light and glory of divine fellowship! It arises not as the sorrow of fallen pride, but from bitter, bitter grief that the divine redeemer and lover has been put to shame, has been wounded in the house of his friends, and discredited as to his power to keep. The Saviour forgives, and bears, and loves, and restores, but can we ever forget that we were the means of re-opening those wound-prints on his hands?

Thou knowest, O Shepherd of thy flock, how much we have cost thee, not only in thy cross and passion, but since! We deeply regret the failures and inconsistencies of our Christian profession. For thy own sake hold us henceforth in thy mightiest grasp!

Saturday, 17th. 2 Samuel 15. 7-16.

"Forty" should be read four. Absalom's beautiful figure, ready wit, apparent sympathy with the suitors in the slow-moving courts, his splendid retinue and equipages, had for four years been undermining his father's throne and stealing away the heart of the nation, so that when he suddenly erected his standard at Hebron and was proclaimed king with the connivance of men like Joab and Ahithophel, the nation hurried to pay court at the shrine of the young prince. We need not dwell on the successive steps of those stormy days. David's panic-stricken flight, the barefoot ascent of Olivet, the air heavy with the cursing of a Shimei, these were the bitter ingredients of his cup. He seemed to have lost all heart. He had no thought of withstanding the revolt, but was prepared to give up everything without a blow. "Let me fly," said he, "from the raging wind and tempest!" Psalm 55. 6.

The loyalty of the inner circle of his servants was touching. They were ready to do whatsoever the king might choose. In those loyal hearts there was no thought for themselves. Their one desire was to assist him in his flight, since that was evidently his plan. "The king went forth, and all his household after him." This was greatly to his credit. Those servants had been with him probably for many years. They may have first entered his household when the sun shone brightly and the air was full of balm. They knew and had often discussed the phases of his failure, sickness, and desertion. They read more truly than any his essential character, and remained loyal to him in that awful hour.

Happy are they who are surrounded by such loyalty! But employers must create it by their own behavior. We make or mar in proportion as we trust, and by trusting evoke.

May we also be as true to Christ when he is despised and rejected by the world! Ever ready to do his bidding, or accompany him even to the wilderness!

Create in us, O Lord, the absolute devotion to thyself that David's household had to him in the hour of his rejection and desertion, that when thou comest again in thy glory we may share with thee in thy glorious kingdom as we have followed thee under dark skies and amid a faithless world!

Sunday, 18th. 2 Samuel 15. 17-29.

Outside the story of Christ there is nothing in Scripture more touching than this narrative. Note how rapidly light and shadow, gleams of sunlight and brooding clouds, passed over David in those terrible hours! Among the former was the attitude of Ittai on the behalf of his redoubtable six hundred companions. Remember their origin! As we have seen in 1 Samuel 22. 2, they had come to David "bitter of soul." Life had gone hard with them, and they were outcasts of the nation; but beneath his

influence their prospects had cleared, wives and children had gathered around them (1 Samuel 30. 2), and they had become closely attached to his throne and fortunes. Though by birth many were of Gath, they were now devoted to the man to whom they owed everything, and would not desert him in the hour of distress. No, said Ittai, we will not leave you in this dark hour, and their "little ones" seem to have caught their fathers' passionate loyalty.

The ark was brought by Zadok and Abiathar, who were reconciled to each other by their common grief. "Carry it back!" said David. "It shall not be involved in my sorrows"; and then the glimmer of a new hope trembled on his soul, like a rainbow of light,—"He may yet bring me again." But the clouds almost at once gathered,—"He may say, I have no delight in thee. Be it so," said that broken heart, "let it be to me as seemeth good to him!"

Can we not frame these words together, and learn how the love of our human kind may suggest new hope to a broken and contrite soul? If Ittai is still loyal, if, knowing all, he and his men still cling to me, if they are pledged to stay with me even to the death, will God entirely forsake and cast me off? Perhaps he will bring me again. Thus a new hope was kindled in that breaking heart, and he said, "I will not go farther than the fords of Jordan, but await your advice." We must remember this when some hard-driven soul whom we have loved suffers many deserved stripes. Let our love call him back to God! Let the guiding star of our faith lead such an one back to the Christ!

O loving Father, teach us so to follow after thy erring and lost children that our treatment of them may once more awake their faith in the love that will not let them go! In Christ's name.

Monday, 19th. 2 Samuel 15. 30 to 16. 14.

The compensations that came to David came in many ways, but they all emanated from the same source, the loving pity of God. This bitter hour of trial was alleviated by rainbows of hope and love. Ahithophel's defection cut him to the quick. The man whom he had trusted, and who ate of his bread, now lifted up his heel against him, but Hushai came to meet him with every sign of grief, and was willing in Absalom's council chamber to take his part. Shimei might curse him, but Ittai, the man of Gath, with all his followers swore loyalty even to death. Zadok and Abiathar had buried their jealousies in a common loyalty. Absalom's followers might drive him from home, throne and city, but Shobi, Machir and Barzillai made provision for himself and his troops. Did not the country weep with a loud voice as he passed over the Kidron, and were not Ahimaaz and Jonathan willing at the hazard of their lives to bring him tidings? What the wise woman of Tekoah said was perfectly true, that God devises means that he who is banished is not an outcast from him. Yes, and he will fetch again his banished ones! 2 Samuel 14. 13, 14.

It was as though the Almighty stooped over that stricken soul, and as the blows of the rod cut long furrows in the sufferer's back the balm of Gilead was poured into the gaping wounds. Voices spoke more gently, hands touched his more softly, pitiful compassion strewed tender assurances along his pathway, and, better than all, the bright harnessed angels of God's protection encamped about his path and his lying down. What had been already promised as God's special provision for his son was actually fulfilled in David's own experience,—"If he commit iniquity I will chasten him with the rod of men, and with the stripes of the children of men; but my mercy shall not depart from him, as I took it away from Saul."

What can we say to thee, heavenly Father, in view of what we have read? If we fail, through lack of a closer walk with thee, grant us grace still to trust in thee, and to believe that our suffering is for our chastening and salvation, so that we may be saved as by fire! In Christ's name.

Tuesday, 20th. 2 Samuel 16. 15 to 17. 14.

Whilst Ahithophel and Hushai are contending in the council chamber, let us turn aside to study, however lightly, the two psalms which reveal the psalmist's heart at this solemn juncture! Evidently his faith is reviving, and God is sensibly near at hand.

Psalm 3. Perhaps this morning-song awoke with him on the morning after his first bivouac beneath the stars. His foes had said that there was no help for him in God, and they had apparent reason for saying so. But Jehovah had shielded him and his followers through the night-watches, when they might quite easily have been attacked. He was certainly leaving behind the site of the Tabernacle, but God was answering him "from his holy hill." Somehow his soul had risen above the fear of his foes. His old faith was back. He had betaken himself to prayer, and as he prayed it seemed as though divine power was breaking the teeth of the conspirators. Note that final shout of victory, v. 8, margin!

Psalm 4. It is the companion hymn for the foregoing, that for the dawn, this for the dark. He commenced to pray with the happy consciousness of the God who hears. He prays lovingly for his foes, and calls them back from lies and vanity to the true God. How much wiser would they be if only they turned from their deceitful ways to hold communion with God in their own hearts and on their beds! Then turning to his own followers, some of whom might be losing heart, he tells them that God was putting gladness in his heart, and that he was pre-

paring to lie down in peace and sleep, sure that God would keep him safely.

Whatever darkness is gathering around your life, remember that there is no dark with him. Leave him to care, as a mother sings her child to sleep whilst she carries all anxiety in her soul. "Cast all your care on him! He careth for you." Sleep, beloved! God slumbers not!

When our enemies are plotting against us, and our life seems at its lowest ebb, we will turn to thee, O God! Through thy acceptance of our penitence and faith, thy anger shall be turned away, and thou wilt compass us around with thy mercy and with songs of deliverance!

Wednesday, 21st. 2 Samuel 17. 15-29.

As there is nothing of special importance to detain us in this narrative, we will turn to two Psalms which belong to this period.

The superscription of Psalm 63, assuring us that the king shall rejoice in God, seems to refer to this period when as we read in the above portion, the people were "weary, hungry, and thirsty in the wilderness." His environment might fitly be described as a lonely land. No signs of vegetation, except a few reeds and rushes. The earth cracked with drought,—an apt mirage of the soul's yearning for the fountain of living waters. Yet the psalmist says, "My soul shall be (or is) satisfied as with marrow and fatness," and he rejoices under the shadowing wings of the archangel of love. What a marvelous sentence is that,—"My soul is following hard after thee"! Note that trio, "My soul thirsteth," "My soul is satisfied," "My soul is following hard"! If our lives were all filled with that unbroken fellowship we should indeed be ever dwelling in the house of the Lord. From that safe-abiding place we might look out on our enemies, and whilst they had, metaphorically, become the portion of jackals, we should enjoy unbroken and blessed fellowship with our Redeemer.

Psalm 62 also belongs to this period. It is noted by the recurrence of the word which is variously translated by "Truly," "Surely," and "Only." It is used in connection with David's absolute trust, God's care, and his triumphant boast of God's all-sufficient deliverance. Notice, also, the emphatic repetition of the possessive "my,"—my rock, my salvation, my glory, my refuge! Many years had passed since he traversed those same solitudes when fleeing from Saul. Now he returns to them, fleeing before the revolt of his son. But in either case God is his one thought and hope.

Keep us, O heavenly Father, from ever drifting into David's sin; but in whatever circumstance we find ourselves, may our dealings ever be like his at first hand and in fellowship with thyself! Oh fill thou the entire horizon of our life, and may every incident of it be met in thy fellowship! In Christ's name.

Thursday, 22nd. 2 Samuel 18. 1-18.

How different was the attitude of these two men, of David the father and Joab the man of the world, the soldier and politician! The father could not forget that Absalom was his son, his dearest son, or the winsome charm of his beautiful person and captivating manners. He did not see him as Joab and the rest of his immediate followers did. For them the young man's life was blurred and despicable. Even if Joab had been partial to him, had contrived to bring him back to Jerusalem, and had at one time leaned towards his revolt, he was now impatient of Absalom's headstrong and immoral character, and saw that his success against his father would mean ruin to Israel. But David only saw the son that Absalom might have been, the son whom he had known in earlier years. The dear image of his young days could not be obliterated by the shamed figure of the murderer, rebel, and traitor, which was the only Absalom visible to the rest.

If Absalom could have known David's passionate yearning over his soul and grief over his ruin, would he not have been touched to the heart? Might he not have suddenly cried "Halt!" to his advisers and followers? Might he not have determined to march at the head of his troops to bring about some kind of understanding which would appease the national unrest and restore the glory of David's earlier reign? Whether such compunction visited his soul or not we cannot tell, but in any case he showed no symptom of remorse, and went to his last account. The nation was well rid of him. Joab's spear struck him hanging in calamity's grip, and the crowds cast stones enough to make a monument of infamy.

Are not souls lost in that way still? They have gone so far that it seems useless to return. Even if they would like to undo, they think that their fate is irrevocably fixed and sealed. Let us be quick to tell such that God's love is that of a parent who yearns over the lost child! No sin is so black, no rebellion so obstinate, no record so shameful, but God can forgive. Let us assure our Absaloms of this!

Gracious Father, thou hast devised the method by which thy Absaloms and ours may yet be brought back! Give them the faith, the sorrow, the agony of repentance exemplified in the returning prodigal, and may we not hinder, but help their return! Fill our hearts with thine own shoreless love! In Christ's name.

Friday, 23rd. 2 Samuel 18. 19 to 19. 4.

This is a wonderfully vivid picture of the eagerness of these two men to carry tidings to David of the issue of the battle. Evidently Joab chose the Ethiopian to carry the message because he was a foreigner and personally unknown to the king: for the astute soldier expected that the tidings would em-

bitter or anger the king almost beyond bearing. But neither Joab nor any one in camp or nation anticipated such an outburst of agonized grief as those tidings evoked.

What a wonderful and inexplicable thing is human love! We might have anticipated a sigh of relief, a tear or two of pity, an exclamation—"Poor lad!" But how little we should have anticipated or interpreted David's tender nature! Gladly would he have died for the wild princeling, who not only had led a rebellion, but had foully outraged his father's household. It seemed almost an exaggeration of love. But some of us have seen traces of that wonderful passion. One aged woman, whom I knew, almost defied death to take her for three whole days and nights till her youngest son, who had wrecked her life, had crossed from Germany to Britain to be clasped to her heart.

May we not be living too narrow and selfish a life? We say that we forgive, but we do not forget. Outwardly we are pleasant, but the sore of the heart remains unhealed. There is no cure for it, but the application of the love of God. Let us ask for a baptism into the fathomless, forgetting, and forgiving love of God! May we learn to absorb the strength and selflessness, and exhale the perfume of that love which passes knowledge!

Such has been the experience of many elect souls. These words of Mrs. Jonathan Edwards are worth recording by way of illustration. "I seemed," she says, "to perceive a glow of divine love come from the heart of Christ in a constant stream, and at the same time my heart and soul flowed out toward him." Others have given the same testimony, and we might all have it if we were willing to be the channels and expression of that love to others. There is no separation from that love except the barrier of our own unlovingness. As we give out we take in, until we come to the point of knowing and believing the love that God hath to us. The key is in 1 John 4. 16. Love is the universal solvent.

We bless thy holy name, O heavenly Father, that thou hast loved us with an everlasting love! May we yield to it, be filled with it, be fashioned by it! Give us the selflessness and purity, the strength and tenacity of thy love, that we may win back thy Absaloms! Keep us and our beloved ones from becoming castaways! In Christ's name.

Saturday, 24th. 2 Samuel 19. 5-15.

David was still king. For him, personally, the joy of victory was blurred by his awful anguish at Absalom's death, but there was no other name beneath which the national unity could be reëstablished and the existence of the empire preserved. The conquered nations which had been subdued by the prowess of his leadership were already preparing to assert their independence and to make inroads on the land while it was rent by discord. It was, therefore, peremptory, as Joab saw it, that David should give the unity and independence of his kingdom the priority over his private grief. The wisdom of this policy was justified by the gathering of his own troops around him in the evening of that eventful day, and the further questioning among the tribes opposed to him,—"Why, therefore, speak ye not a word of bringing the king back?" The result justified this consensus of opinion. When presently David challenged their loyalty he bowed the heart of Judah as the heart of one man, and the whole tribe, from which he had sprung and with whom he was specially identified, came to Gilgal to meet him and bring him back to Jerusalem.

It may be that some who read these words have become alienated from Christ. Some other loyalty has intruded. They no longer enjoy communion with him. His presence does not bring them, as it did once, the joy and hope of morning sunlight. Formerly they delighted to read God's Word, to kneel in prayer, to live in blessed communion and fellowship. He was not only in the world generally, but was eminently and delightfully present to their faith. These were their brightest and most triumphant experiences. But a change has supervened, like the sudden overcasting of a brilliant morning and afternoon. They know full well that the king's presence has been withdrawn, and discord reigns in the kingdom of the soul. Granted, but he is waiting to be invited back! Send a message to him, saying, Return thou, with the light and joy of thy countenance! Without thee life is desolate!

Lord Jesus, forgive us that other lords have had dominion over us! The former days of thy rule were gladder than these. Take to thyself thy great power, and reign! Put away all that grieves thee, and at all costs show thyself strong against all that threatens our peace!

Sunday, 25th. 2 Samuel 19. 16-39.

When the tide had turned in David's favor there were several arrears to make good. Shimei made an ample confession. Mephibosheth explained that he had been grossly misrepresented by his servant. Barzillai, on the other hand, was amply rewarded by the king's kiss and the invitation to his son.

These scenes seem to anticipate and foreshadow that coming day when our Lord will celebrate his triumph over his foes, and will come again to reckon with his servants, to each of whom he has entrusted talents, to some many, Matthew 23. 14-30, to each at least one, Luke 19. 11.

Those parables do not deal with eternal destiny, but with the question of faithful service. Shimei was spared, Mephibosheth was not invited to the king's table, because he had temporized, Barzillai only was rewarded. It ought to be a much more serious question than apparently it is, as to whether our Lord will be able to address us

as "good and faithful servants." Have we talents buried away that we have not used? Are we afraid to confess him before men? Are we building into the structure of character wood, hay and stubble, or gold, silver and precious stones? Shall we at last have to show him a handful of withered leaves, or crops of golden grain?

Is that wonderful event, our Lord's second advent, anticipated as it should be? It ought to be a constant incentive to service. That he shall come again to inaugurate a thousand years of peace seems indubitable. The when is hidden in God's counsels, but it is surely nearer today than ever. The enthusiasm that welcomed David's return will one day have its counterpart in the welcome that our Lord shall receive from those who love his appearing.

Grant us thy grace, Lord Jesus, that we may fully recognize and realize thy purpose in our lives, so that we may meet thee without shame! May our lamps be ever lit, our loins girded, and our possibilities of service perfectly realized and fulfilled!

Monday, 26th. 2 Samuel 19. 40 to 20. 26.

It has been truly said that here was the beginning of an age-long controversy which ended in the dismemberment of the tribes and led ultimately to the Northern kingdom of the ten tribes and the two Southern tribes that clave to the house of David. In all accurate thinking and reference the distinction between the former as Israel and the latter as Jews (from the important tribe of Judah,) should be carefully maintained.

The secession of the Northern tribes at the instigation of Sheba revealed the latent jealousy which was afterwards to break into a flame; and the revolt was only put down by vigorous handling on the part of Joab. David had evidently lost faith in Joab, and probably with sufficient reason; but there was a kind of loyalty lurking in his uncle's heart, which not only resented the choice of Amasa, but was determined that David's throne and dynasty must be maintained. His character is a curious mixture of loyalty to David's throne with a wilful inconstancy to David himself.

The death of Sheba was the last episode in the rebellion, but a deep scar and seam were left in the national life. Many were the afflictions of God's servant, but out of them all he was delivered. When he had learnt the lesson the rod was stayed. He was chastened with the rod of men, and with the stripes of the children of men, but God did not take away his mercy from him as from Saul. His house, his throne, and his kingdom, not withstanding many shocks, were made sure. This was in keeping with the divine promise, recorded in 2 Samuel 7. 14, 15, "If there were iniquity, there must be chastening with the rod of men, but my mercy shall not depart."

We must expect chastisement as from a father's hand, and must give our reverent heed; but the love of God will never let us go, never casting us off, never forgetting, never resting, but bent on delivering us from evil. Let us always distinguish between chastening and eternal rejection! The latter is impossible for his children, but we must meekly accept the former, which seeks to burn out the dross in a furnace of love.

Give us grace, O our Father, so to trust ourselves in thy hands and accept thy discipline that we may become partakers of thy holiness, and stand in thy holy presence, accepted in the beloved and purified through the cleansing fires of thy love! In Christ's name.

Tuesday, 27th. 2 Samuel 21. 1-14.

To understand this episode we must recall Joshua's solemn promise to the Gibeonites, recorded in Joshua 9. 15. Although that oath must have been known by Saul, he deliberately set it aside. That cruel immolation of a simple-hearted race which was dedicated to the service of the Tabernacle could not be passed over, else it would invalidate all covenants and break the sanctity of the oath which involved the name and honor of God himself (Joshua 9. 19). If no steps were taken to maintain the sanctity of an engagement which called on God's truth to vindicate the right and penalize the wrong, the foundations of Israel's existence would be invalidated. David was therefore compelled, however unwillingly, to accede to the demand of the Gibeonites (6).

The inviolability of God's oath is specially insisted on in Hebrews 6. 13-18. On that oath the whole scheme of redemption is built. It is the ground on which our hope for time and eternity rests. God's inviolable word lies at the guarantee of our pardon, salvation, and eternal blessedness; and we celebrate our absolute reliance on its immutability each time we partake of the Lord's Supper. "This cup is the New Testament in my blood," i.e., Christ's death had ratified God's eternal covenant. God's promise to save us through the death of the cross and to fulfil all his promises is immutable. This anchor enters within the veil and holds,—has held notwithstanding the myriads that have tested it,—and will hold when the earth and the heavens are no more.

In Rizpah's tenacious love we catch sight of the human side of this tragedy. Regardless of all else she maintained her solitary watch beside the wasting bodies of her beloved; and the picture of that mother's love has held the reverent sympathy of all subsequent generations. The sequel revealed David's loyalty to his oath to Jonathan.

What a strange medley is our human life! What comfort have we save in the reliableness of God's covenant and the tenderness of his love, at which all love lights its fires!

We thank thee, our Father, that thou wilt ever be mindful of thy covenant, on which our hopes for eternity rest; and that thou art

the source of the tenderest love that can fill the human heart! We believe in thy love and rest on thy truth.

Wednesday, 28th. 2 Samuel 21. 15-22.

David's life began with his conflict with a giant, and here, apparently, there was a final conflict with the race from which Goliath sprang.

Almost irresistibly we are carried forward to 1 Corinthians 15. 24-28. Think for a moment of the beginning of our Saviour's service to our race! Ere time began he hurled the devil from his archangel's seat. When he entered his earthly ministry he met and overcame him in the wilderness. As David met Goliath with sling and stone, so did Jesus vanquish Satan in the wilderness with pebbles from the brooks of Scripture. But the last great conflict is slowly looming in the not distant future, when the malignant forces of the unseen will once more measure themselves against him who, in the rich phrasing of John's vision, will "ride forth" to the final conflict.

He must reign, says the apostle, till all his enemies are under his feet. Notice them as they come,—the maladies, culminating in death, that war against the human body; the passions which have dominated the human soul; the adverse natural forces which have sown the soil with thorns and briars; the alienation of race from race; the spirit of lawlessness and hate which conduce to war; the devil's power, which is a constant menace to the kingdom of God! But they are doomed. The prince of the house of David shall overthrow them. He must reign until the last giant enemy is destroyed, and death and Hades are cast into the lake of fire. The kings of the earth and their armies may gather to the field of Armageddon, secure of victory, as they suppose, but they shall be swept away as clouds before the wind. Can you not hear the voice of that great multitude, as the voice of many waters, and as the voice of mighty thunders, saying, Hallelujah? Then shall the Son himself be subject to him who put all things under him, and God will be all in all!

Heavenly Father, we thank thee that there is coming a time when our blessed Lord shall see of the travail of his soul, and be satisfied! Hasten its advent, we humbly beseech thee, and grant us grace to share that triumph! In Christ's name.

Thursday, 29th. 2 Samuel 22. 1-17.

As we read these glowing words we agree with the eloquent eulogium of one of the commentators that not even in the Psalter, or in any human composition, is there such a tide of unmingled praise, such magnificence of imagery, such a passion of love, such an all-conquering faith. All the terror and despair of former years seem to have melted away, leaving only a flame of ardent passionate love. It is repeated almost word for word in Psalm 18.

Notice in verses 2-4 that loving accumulation of divine names! Each of them had been coined out of some special form of deliverance. Almost certainly each of them was reminiscent of some hour in which David's sore need had been driven to find a new name for God. "The rock" recalls the wilderness. "The fortress" reminds of Adullam. "The shield" tells of God's interposition on his behalf, when, for instance, Goliath drew near with uplifted spear. Let us go through life after the same fashion, coining new names for God out of our recurring experiences of his saving help!

In verses 5-7 he likens himself to a wild creature caught by the hunter death. Then, changing the image, he imagines himself sinking in black waters and floods, as though he would be engulfed by the ungodly enemies of his peace and throne. And, finally, his strength and hope are so exhausted that he can only utter an agonized cry for help. Some of our readers may have found themselves in the same circumstances. God sometimes allows us to come into similar peril that we may know, as never before, the tenderness and immediacy of his mighty grasp.

In verses 8-17 we have the reply, which is one of the most magnificent outbursts in Scripture. It stands almost alone in literature. Nowhere else can be found so graphic, so realistic, so sublime a description of the divine descent to rescue. The very hills quiver to their foundations, and the earth rocks, as God hastens to the rescue. All because one poor man cried for help! Thus he will succor thee in some supreme hour.

Lord, thou canst not forget thy children when the great waves threaten destruction, and our lot seems cast for death! Then, in our extremity thou wilt come to deliver and save. Gethsemane and Calvary evidence thy love, and the ascension thy almighty power.

Friday, 30th. 2 Samuel 22. 18-36.

The storm having spent itself, a calmer mood succeeds. In verses 18-20 we catch sight of an enemy who had been plotting against the singer, and had probably incited a conspiracy such as Absalom's. But the psalmist's cry for help had brought the divine deliverer to his aid. The Almighty had rescued him from the fate with which their wrath threatened him. In verse 21 and onward he reiterates his protestations of innocence and integrity, which are somewhat startling, and in the radiance of our Lord's teaching pale as candles in summer sunshine. But in those days the standard was lower, for the Sermon on the Mount had not been spoken. In 1 Corinthians 4. 1-4 the apostle enumerates four seats of judgment, and ends by saying: "I know nothing against myself, yet am I not hereby justified; but he that judgeth me is the Lord." Remember that by those four standards we are to be judged!

It would appear as though this psalm was composed before David's great sin. After

that he could only plead for the forgiveness of his terrible downfall, to which he makes but small reference in these radiant paragraphs. There is a sadness of tone in Psalms 32 and 51 which reveals a profounder experience of the evil of the heart and the desperate wickedness which hides there. Let us walk humbly and watchfully with God, that we may never experience such a startling contrast in our soul-life!

In verses 26-35 we learn that when the Holy Spirit produces certain traits of character we begin to discover them in others, especially in God himself. Men fail to adore the beauty of God's character unless they cultivate the divine virtues in the garden of their own souls. The impure man cannot realize what purity is, its blessedness and freedom from reproach. The hard, merciless man wonders why God refuses to destroy men on the first least evidence of their guilt. It is when by the grace of God we cultivate the attributes of God that we begin to know ourselves and claim the constant cleansing of John 13. John tells us most of Christ's heart because his own heart had been changed into his likeness. Become like, and you will know! Become like, and you will become!

Gracious Lord, how gentle, forbearing, and forgiving thou hast been! Oh make us like thee! As thy way is perfect, let ours be equally so in purity and gentleness! By the sweetest and most intimate revelation of thyself teach us the secret of a holy life!

Saturday, 31st. 2 Samuel 22. 37-51.

This third and closing portion of the Psalm reveals David's attitude as soldier king to all his victories. He traces them to God alone, and builds on his continued help for the maintenance of his kingdom.

In verses 37-44 he reviews the past. He thanks God for his own physical endowments. All these valuable assets were due to God's gracious provision, his victories were attributable to God's gift of his physical and mental endowments. Notice specially how in his exulting review of the past he attributes all to God! Verse after verse begins with "Thou." Thus, as we review life, must we not make the same thankful confession? Whatever has been good, happy, or successful in our past must be attributed to the Father of lights in whom is no variableness, nor shadow cast by turning. Goodness and mercy have followed us all the days of the past, like two warder-angels; and if some things have fallen to our lot that were hard to bear and perplexing, yet these also we shall some day discover to have been wisely ordained. On this side we see only the cross-stitches: on the other we shall be shown the perfect pattern!

In verses 45-51 he anticipates the future. His past experiences have taught him to know God, and what the Almighty has been he will be. In the opening verse God was his rock, and now his anchorage holds,—the Almighty lives still as his blessed rock and the God of his salvation. Note those present tenses! Note also his repeated use of the personal pronoun "my"! Happy are they who can couple together those two words, "Thou and I," or "He and I," and can insert between them a present tense,—"executeth," "bringeth me forth," "liftest me up," "great deliverance giveth he"! He seems to have had an inkling that one day the music of his psalm would echo round the world (50); and his hope is verified, for the praises of his Psalter have become the songbook of the world. No such honor can be ours, but when from heaven's standpoint we review our past we will praise God's love and care with notes that angels will stay their harps to hear.

What can we say to thee, O Lord, more than thy servant David has said? But with him we adore thee for the wondrous love shown us in the past, and confidently anticipate the future.

Fiction.

Flash, the Lead Dog, by George Marsh. Penn Publishing Co., Philadelphia. 305 pages, illustrated. $2.50.

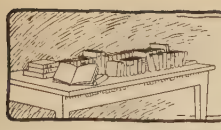
Up North in the Hudson Bay country was buried the secret of the disappearance of Pierre Lecroix, extra skilled though he was in the ways of that land. How the next winter his son Gaspard and Brock McCain went on a hunt, and ran upon trails that finally led to the rescue of Pierre, forms the plot. Adventures on the river, and later in the winter woods, lost in blizzards, stalking and fighting with hostile Crees, caribou-hunting and trapping fur animals,—there is plenty of variety and thrill in this robust story before winter is over and the boys get home with a rich load and Pierre.

Hearthstones, by Elizabeth Stancy Payne. Penn Publishing Co., New York. 337 pages. $2.

The hearthstone is the symbol of HOME.

The Hawthorns live in a city apartment house of the modern type,—no dining room, only gatelegs, part-time servant from outside, the mother engrossed in clubs and civic responsibilities. Mr. Hawthorn grieves for a real home. Bob, the 20-year-old son, doesn't get home till all hours, and no one knows who his friends are or where he spends his evenings. Linda, a good-looking sophisticated butterfly, with wealthy admirers. And Ann! Ann is the heroine: old-fashioned in her tastes and loyalties, teaching school to relieve on expenses, always doing more than her share at home, her father's solace.

At the end of this clever and well told story of the vicissitudes of family life under modern New York conditions, with two or three tragedies, Ann has won the love of the finest character among the men, and a real home.



Our Book Table

READ AT LEAST ONE RELIGIOUS BOOK A MONTH, BESIDE THE BIBLE!

A New Northfield Hymnal.

Northfield Hymnal No. 4, edited by Mrs. William R. Moody. The Bookstore, East Northfield, Mass. 352 pieces. $55 a hundred.

The new Northfield Hymnal maintains the same general character as No. 3. There is a small number of changes in hymns and tunes. Some standard or well known devotional hymns are introduced, and some of tested worth in English usage. The pieces are sorted into about 30 topical sections, which a Topical Index makes easily available.

The mechanical make-up is much the same as before.

The Northfield Hymnal has stood well the test of use in the Northfield schools, where, in addition to its constant daily use in chapel and in dormitory gatherings, it provides the hymns sung at the sacred concerts of 1200 voices. It is also used in the Northfield conferences. Its assortment of hymns and tunes makes it usable in all the services of any church. It will add to the spiritual power of any meeting.

Professor H. Augustine Smith.

American Student Hymnal, edited by H. Augustine Smith. Century Co., New York. 443 pages. $1.75.

The current attitude of youth, and more especially of student youth of all grades, of ignoring so much that is of the past and taking chances on anything that looks new, is the motif in this new hymn book. The editor is in close touch with students and other young people. He retains selections of the earliest hymns which he thinks are "vivid and artistic enough to satisfy the fastidious tastes of modern youth," but a large proportion of the book is of modern pieces, words or music. Many recent copyright poems that have not been thought of as hymns are set to tunes and included: and perhaps the editor is correct in his view that on the wings of music they may live longer.

The mechanical make-up of the book is of the type of the expensive church hymnals, but when one turns to the table of Contents he finds further novelty and originality. There are 403 pieces, topically arranged, including doxologies, chants and responses, but with extra pages of responsive readings Biblical and extra-Biblical, and blank pages for special songs or services. Not one of the topics is phrased conventionally. Thus we have—"The Quest for God," which among 16 hymns includes "Nearer, My God, to Thee"; "The Great Companion," 28 hymns, including "Holy, holy, holy"; "God of the Open Spaces"; "God of the City Streets"; "The White Comrade" (Christ); "Torch Bearers"; "Knighthood's Oath and Vigil"; "Follow the Gleam"; and so on through 26 topics in all, through "Each in His Own Tongue," 22 pieces, some of which print the words in their original tongues, down to "Heritage Hymns," 33 oldtimers not otherwise located.

It is an adventurous publication, whose success will be watched with eagerness and good wishes. And it will be an adventure to install it in an assembly room or college chapel, for there is so much new music that without trained leaders and choirs the average audience will not catch on and be able to use the pieces in a spirit of worship. There should be an immediate demand for copies from all who are interested in hymns, especially leaders and organists and choirs. A single new find will always be worth more than the price of the book.

Biblical Studies.

Acts—Volume I, edited by James Hastings. W. P. Blessing Co., Chicago. 260 pages. $3.50.

We have looked through this new number in the Speaker's Bible, and think it well up to the high level of previous volumes. The Introduction (9 pages) is by Principal W. M. Clow. The list of references to sermons on Acts in books and magazines occupies 32 pages and points to an immense wealth of source material.

Baptismal Regeneration, by Andrew Judson Murphy, Kansas City, Mo. 101 pages. $1.

A study in 14 chapters to prove from the Bible that regeneration is not by water baptism, but by the Holy Spirit. Other aspects of the Spirit's work and of the general theme are also included in the survey.

Divine Healing in Scripture and in Life, by John Roach Straton. Christian Alliance Publishing Co., New York. 154 pages. $1.50.

Dr. Straton of New York works over the arguments for divine healing, following in the footsteps of A. B. Simpson. Ten chapters, and the matter is new and up to date.

Double Calls of God (The), by Ernest J. Willis. Marshall Bros., London. 144 pages. 3/6.

Bible readings in the best English style, based upon occurrences where the name is repeated,—thus, "Abraham, Abraham!" Such duplication is for emphasis. Seven cases are treated, and in each one the call is to a deeper experience of God:

Abraham—faith, Jacob—surrender, Moses—holiness, Samuel—service, Martha—knowledge, Simon—suffering, Saul—glory.

A reader will not only be personally profited by these studies, but will see how full of teaching the Bible is, and how readily it yields its treasures.

Guidance through Life's Contradictions, by Don O. Shelton. National Bible Institute, New York. 151 pages. $1.

The title is from the first chapter, and there are six more Bible addresses, all showing by many illustrations that God guides in trials of every kind.

Dr. Shelton knows his Bible, and writes clearly on this important theme.

Hebrew Family (The), by Earle B. Cross. University of Chicago Press, Chicago. 217 pages. $2.50.

The method of this book is expressed in the subtitle, "A Study in Historical Sociology." The professor of the Hebrew language and literature in Rochester Theological Seminary gives a serious and carefully written exposition of the various phases of family life among the ancient Hebrews at the differing stages of their social development. He has been trained in the radical Biblical criticism, and accepts the four main sources J, E, D and P, each source representing a different strand of tradition, which they say goes into the composition of the Hexateuch. Most of the study is based upon the first six books of the Bible.

The work is strictly scientific and sociological. It does not pretend to be a devotional book. On the other hand, it can be commended for what it is, a reverent and technical exposition of the changing and advancing phases of family life among the early Hebrews by one who is aware of the tender and holy associations for many Christians in the material with which he deals.—F. F.

His in a Life of Prayer: The Privilege of a Prayer-Life, by Norman B. Harrison. Bible Institute Colportage Association, Chicago. 96 pages. 50 and 75 cents.

The author develops the Bible teaching on prayer in six chapters, each of which is a close-knit Bible reading, giving chapter and verse for every statement. The closing chapter recites many well selected instances of answered prayers in all ages.

The pages are printed full, in type about the size of this, so there is a large amount of matter in the book.

Peter the Fisherman Philosopher: A Study in Higher Fundamentalism, by John Murdoch MacInnis. Biola Book Room, Los Angeles, Cal. 214 pages. $1.50.

Dr. MacInnis' thesis is that in the words and writings of Peter, a plain man, can be found clear and consistent thinking. Out of this grows the form of the book. There are a dozen chapters devoted to Peter's idea of God, his purpose in the world, and so on through other themes in Christian experience down to the second advent and the catastrophic end of the world. Peter, as Campbell Morgan says in an Introduction, wrote artlessly, naturally, with a view to strengthen his brethren, but his writings will bear the closest scrutiny.

Thus it appears that this is not a hackneyed book. Students who cultivate only the surface of Scripture should read this book carefully and see that surface truths have deep roots.

Notable Biographies.

D. L. Moody: A Worker in Souls, by Gamaliel Bradford. Doubleday, Doran Co., New York. 320 pages, illustrated. $3.50.

This is both a biography of Mr. Moody and a revelation of the biographer. He sees what he is able to see, and inevitably what he sees and his valuation of the character of his subject disclose his own set of values. In this case one needs to read Mr. Bradford's "Darwin" with his "Moody." In each of them the reader feels the wistfulness of the writer over his dead dreams, whose death he mourns, and over the faith "loved long since and lost awhile." At least one hopes it is only "awhile." But the wistfulness and sense of loss are there, and they give a mournful touch to both of these biographies.

A friend writes in a personal letter as follows of the two books:

"Bradford's 'Moody' should be read with Bradford's 'Darwin,' for the books are complemental to each other, and sound the same note of wailing for a lost God. Darwin is shown as the man who more than any other of the last century undermined religious faith, and Moody who did more than any other to build it up: while the writer, for whom Darwin made the Christian faith impossible by shattering the entire cosmic background of Christianity as for so many other leading minds, wonders whether after all D. L. Moody was not right and Darwin wrong, and suffers the pangs of hunger for a God he doesn't know how to find. Gamaliel Bradford, whose pilgrim ancestry goes straight back to Plymouth Rock, writes of

D. L. Moody as a most unwilling agnostic, and presents in the main a true and living portrait of the evangelist. He raises some important questions that can all be answered with assurance regarding the personal aims of D. L. Moody and the possibility of keeping his doctrine and his faith. In both books the writer furnishes apologetic material of the strongest kind, such as ought to make a strong impression on religious and irreligious writers."

It is a resolute attempt, one feels, to be honest and true, and the result is, of course, that those to whom Mr. Moody was either less or more than Mr. Bradford can now say will be discontented with his picture. All of us who knew Mr. Moody better than Mr. Bradford knew him, and who hold still the fundamental faith that Mr. Moody held, are grateful for the recognition of the qualities of goodness and purity and power which Mr. Bradford gives us; but we believe Mr. Moody to have been above and free from most of the weaknesses which Mr. Bradford describes, and some of the rest of Mr. Bradford's questioning was due simply to Mr. Moody's reality of correspondence to the time in which he lived, and in which the massive influence which he wielded could have been wielded only on condition of this correspondence. Power depends on two conditions,—the right correspondence with one's order and situation and the right measure of revolt and insurgence. Error of excess either way is a limitation of power.

The one perfect life and the method of it are described in the second chapter of Paul's Epistle to the Philippians. It was "incarnation," the fulness of God taking on the limitations of our humanity. This is the faith which Mr. Bradford has lost, and which is essential to an understanding of the "big human" who sought to follow Christ, and who did follow him with failure and shortcomings which he was foremost to recognize, and who on his human level embodied the inevitable principle which our Lord embodied on a level of unity of the human and the divine. The right explanation of him must take account of much more than contemporary naturalistic psychology will allow. He was, according to our love and faith, a man sent from God, and God was with him, and he worked for God and accomplished the work that God sent him to do.—R. E. S.

Explorer of Changing Horizons (An): William Edgar Geil, by Philip Whitwell Wilson. George H. Doran Co., New York. 372 pages, illustrated. $4 net.

The publisher's unnecessary—well, exaggeration—that William E. Geil "was the most brilliant and popular evangelist of his day" and "with hardly a doubt the most widely traveled man of his generation" prejudices one against this book. But fortunately the biographer has got more sense and veracity than the publisher's blurb writer.

The present reviewer knew Dr. Geil, and honored him for his character and gifts. It is interesting to read that it was on Round Top, Northfield, that his decision was at last made to be a lay evangelist. But he had the qualities, temperamental and physical, of a traveler and pioneer, and most of the book is an account of his travels in Asia, Africa, Australia.

It is the story of a remarkable life, thoroughly consecrated to God in all the vicissitudes through which Dr. Geil passed. Doubtless the book will prove most attractive for its travel features. He sought and did pioneer work. He is said to be the first man who followed the Great Wall of China throughout its entire length, and who circumnavigated the Sea of Galilee in one day by auto and boat. He crossed Africa through Pigmy land, and so on.

Those who knew Dr. Geil will be glad to read this fuller story of his life, but any reader will enjoy the thrill of his several fast-moving journeys, and the mass of information and wisdom he picked up in the different civilizations he penetrated: all cleverly put together by the biographer.—F.

Hall Young of Alaska, "the Mushing Parson": The Autobiography of S. Hall Young. Fleming H. Revell Co., New York. 448 pages, illustrated. $4.

One of the great books of the season, a standard historical volume. If we set out to give it due notice we feel we would need too much space: for Dr. Young lived a long and full life, and accomplished great things. The story of Alaska is intimately bound up with his career.

Both the student of Christian missions and the student of America's development of Alaska will be equally thrilled by the first-hand data of this autobiography.

Triumph of an Indian Widow (The): The Life of Pandita Ramabai, by Mary Lucia Bierce Fuller. Christian Alliance Publishing Co., New York. 72 pages, illustrated.

Small in compass, this story of Ramabai's life is rich in its testimony to a great life. She was one of India's modern builders in a most needy and neglected field. Her life story and career were built into India's history.

This book gives the main outlines, and supplements the text with many significant pictures.

Christian Voices Around the World.

Christian Voices Around the World: Chapters by Groups of Nationals Interpreting the Christian Movement, assembled and arranged by Milton Stauffer. Missionary Education Movement, New York.

A series of six missionary books sponsored by the Student Volunteer Movement, whose educational secretary is the editor. The volumes run from 150 to 186 pages, and are priced at 75 cents each in paper covers and

$1.25 each in cloth covers. Their titles are:
An Indian Approach to India
As Protestant Latin America Sees It
China Her Own Interpreter
Japan Speaks for Herself
Thinking with Africa
Voices from the Near East.

The idea incorporated in this series is a mighty good one. Hitherto missionaries have had to tell of the condition of Christian work in mission fields. Here, several outstanding native Christians in each of the six fields tell the story from their viewpoint.

The contents of the different volumes all begin with "Our Cultural Heritage," and run through "Our Changing Life and Thought," "Native Religions," "The Condition of the Western Church," "The Status of Christianity," "Problems and Opportunities" of the native church, "Coöperation from the West," and chapters special to each field, all ending with "Youth's Challenge to Youth."

Obviously such themes treated by prominent native leaders offer a significant contribution to up-to-date missionary literature. It is the kind of matter that college students and other young people want to know, but every student of missions will find the books revealing.

Of Missionary Interest.

Are Missions A Failure? A Correspondent's Survey of Foreign Missions, by Charles A. Selden. Fleming H. Revell Co., New York. 270 pages. $2.50.

It is the fashion of this sensation-loving age to ask startling questions. So only, it would seem, in our hurrying life may attention be secured. "Shall we send our children to church?" "Of what use, if any, is the English Bible today?" "Are missions a failure?" Happily, the answers to these and similar questions, recently propounded, are for the most part reassuring. This is certainly true of the excellent book before us, Mr. Selden's report of a journey of thirty thousand miles, covering seven months, in which he interviewed some three hundred leaders in many lands and of all faiths and races.

Mr. Selden set out on this enterprise under the auspices of the "Ladies' Home Journal," "with a complete outfit of the modern Western layman's preconceived notions, prejudices and scepticisms concerning missions." Like Pilgrim's burden, this weighty outfit fell from his shoulders as he made his progress through the foreign fields.

The evidence of such an impartial and disinterested witness as this experienced journalist proved to be should have unusual value. "The result of Mr. Selden's painstaking investigations, though not devoid of considered criticism, is a constructive and even laudatory appreciation of the lives of America's Christian representatives in the Orient. This book is thus an informing and awakening document of deep concern to the thoughtful people of America."

The style is fresh and clear and informal, full of racy illustrations and incidents of much significance. Ceylon, India, Burma, China, and Japan pass before us in a stimulating review. There is no sentimentalism, no fulsome commendation, but frank and wise statements of "things as they are," and an attitude to the missionary enterprise which is increasingly sympathetic and appreciative. The book is more than an audit of missions, now so much in vogue on the part of both informed and ignorant critics. It deals intelligently and helpfully with many of the problems which are occupying the thought of missionary leaders at the present strenuous time in the Orient.

The assignment from the "Ladies' Home Journal" included a special study to "ascertain if the recent home rule agitation in India and the nationalist movement in China had produced new problems and difficulties for the missionaries." The treatment of these two subjects is especially timely.

Altogether, the book is one which ought to find a place in the library of every student of the vast crusade of Christianity for the evangelization of the world.—L. M. N.

Blue Gowns: A Golden Treasury of Tales of the China Mission, by Alice Dease. Catholic Foreign Mission Society of America, Maryknoll, N. Y. 224 pages, illustrated. $1.50.

Some 36 portrayals of incidents of Roman Catholic mission work in China. There is much variety in the character of the stories and in the persons involved. Of course a Romanist bent is prominent throughout, but the human element is much as in Protestant missions.

The author holds the reader's attention well. Thirty full-page illustrations are good.

Changing Foreign Missions: A Revaluation of the Church's Greatest Enterprise, by Cleland Boyd McAfee. Fleming H. Revell Co., New York. 290 pages. $2.

The name of Dr. Cleland Boyd McAfee on a title-page is guarantee of valuable matter in the pages that follow. Dr. McAfee, professor of Systematic Theology in McCormick Theological Seminary, Chicago, has added to his knowledge, gained by official connection with missionary administration at the home base, the experience which has come from contact with mission lands during his lecturership on the Joseph Cook Foundation in the principal cities of India, China, and Japan. He treats the subject of foreign missions from profound conviction of its essential place in the progress of the kingdom of God. To him missionary enterprise is not an elective in the Christian curriculum, but a necessary part of its course —"the most Christian part of the Christian program." "The Christian enterprise, of which foreign missions is one section, is the largest single movement consciously carried on today within the human race."

The thesis of this book Dr. McAfee states as follows: "This volume is born of the assurance that this world aspect of the Christian movement is just now its most demanding and pressing one, and that it is at a critical period of its development. It is in no danger of failure, but it may easily be hampered or delayed. Its problems are largely those created by its own achievements, but it is always difficult for a movement to accommodate itself to new conditions which it both finds and makes."

Concerning this "enterprise under fire" the author states frankly and fully the inherent difficulties, most of them those always present in any human undertaking, and many of them arising from the new national consciousness on mission fields. The later chapters deal with the essential message, the unchanging realities of the enterprise, and some of its world contributions.

No brief review may give an adequate idea of the comprehensiveness of the book or its value in detail to those who are carrying the burden of missionary administration at this critical time.—L. M. N.

Christianity as Bhakti Mārga, by A. J. Appasamy. Macmillan Co., New York. 234 pages.

This is an unusual treatise upon a great theme. At the outset it declares itself to be "A Study in the Mysticism of the Johannine Writings." Its dignity as a discussion will appear from the fact that the author, an Indian Christian scholar, submitted a first draft of the book to Oxford University for the degree of Doctor of Philosophy. This was six years ago. Since then the substance of the study has been repeated in courses of lectures in various cities in India, and scholars both in England and in India have given to the writer the benefit of their criticisms and suggestions. It is written in the spirit of a mediator, of one who is profoundly moved by the search after God with which his knowledge of Hindu mysticism has made him familiar, and who finds in the writings of John the rich field for the exercise of the human spirit in seeking God by the way of Jesus Christ.

The book, therefore, is a strong suggestion of the contribution which Oriental thought may make to the disclosure and the discernment of the deep things of God.—F. M. N.

Christian Conquests in the Congo, by John McKendree Springer. Methodist Book Concern, New York. 151 pages, illustrated. $1.

Dr. Springer opened up some cannibal country in Mid Africa as a pioneer missionary of the Congo mission of the M. E. church. That mission area embraces the Katanga mineral fields with their huge copper mines, etc. Natives from over a score of near and distant tribes are recruited to labor in these mines.

This book reviews past effort, but it also opens wide vistas toward the future. Dr. Springer has been a great traveler—and Mrs. Springer has accompanied him,—in country traversed by Livingstone. His experiences are vividly told, and always there are the keen missionary spirit and purpose.

Drums in the Darkness, by John T. Tucker. George H. Doran Co., New York. 202 pages, illustrated. $1.75.

We have at times printed letters from Dr. Tucker of Angola, Portuguese West Africa, —bright informing letters that lit up missionary labors with literary skill and zest. And here is a whole book of such interesting matter!

It is a full book, the pages printed closely and packed with anecdotes and incidents of the various lines of missionary effort among primitive peoples. The first chapter "Mother Africa" begins with the arrival of the Portuguese at Angola in 1482, and discourses on the conditions then and since, up to the arrival of Protestant missions. The subsequent story is unfolded in ten chapters, illustrated with fine photographs, making a book that adds fascinating adventure and novelty to its spiritual testimony.

Fifty Years of Foreign Missions of the Reformed Church in the United States, 1877-1927. Board of Foreign Missions, Philadelphia. 244 pages, illustrated.

This volume also commemorates the 50th anniversary of the ordination to the ministry of Dr. Allen R. Bartholomew, for 25 years secretary of this board and for 40 years a member of the board. The book is of historic and personal value.

Green Gods (The), by Josephine Hope Westervelt. Christian Alliance Publishing Co., New York. 140 pages, illustrated. $1.50.

This authoress writes a story well.

In the present case the plot takes us to Indo-China. A fine Christian college girl from Newark has gone thither as a missionary. A young fellow who is in love with her but not in sympathy with her vocation follows her out there on a magazine commission, hoping to bring her back: but God's call is paramount. The plot introduces some misadventures, and the final upshot is that Davy is converted and hears the call to mission work among those people he had visited in Indo-China, so a happy wedding closes the book.

India's Past: A Survey of Her Literatures, Religions, Languages, and Antiquities, by A. A. Macdonell. Oxford University Press, New York. 293 pages, illustrated.

"This work summarizes India's intellectual history," says the author, who has spent over half a century studying the subject. He is emeritus professor of Sanskrit in Oxford University.

It is a technical book that requires studious attention, yet any person interested in India will revel in its unusual information.

There are 35 full-page pictures reproduced from photos of buildings, documents, and persons; also five maps. Everything is done in the best Oxford style.

Maryknoll Mission Letters, China, Volume II. Macmillan Co., New York. 402 pages, illustrated. $3.

Readers will remember that Maryknoll is the Roman Catholic seminary on the Hudson River whence in recent years have gone forth priests and sisters to missionary labor in China. The first volume of letters recorded experiences from 1918 to 1921; this second volume carries the story down to 1924.

Writing from the Romanist standpoint, much is made of the arrival of the sisters in view of the age-long position of Chinese women in social life, and the need of women missionaries to reach them in the home. The pioneer experiences are such as Protestant writers have long ago made familiar, but it warms one's heart to see the same true zeal and purpose and sacrifice animating the more rigid methods of the Roman system. There are many human touches in the letters.

Missionary Methods in Church and Home: Principles and Programs Tested in Practical Experience, by Katherine Scherer Cronk. Fleming H. Revell Co., New York. 190 pages. $1.50.

Among teachers and leaders of missionary studies no one in recent years has had more experience than the late Mrs. Cronk. Every year she had classes at the Northfield and other missionary conferences. For years she conducted pages of "Best Methods" in the magazines. She had a quick perception of helpful methods, and a ready knack of communicating them to others.

Here in a dozen chapters is gathered the cream of her suggestions,—everything workable and calculated to liven missionary studies and ways of working.

What and Why in China, by Paul Hutchinson. Willett, Clark and Colby, Chicago. 131 pages, with maps. $1.

The author was in China for five years as an editor under the Methodist board. He has a keen journalistic nose for the heart of the news, and a vivid style in writing it up.

This book gives in a brief way the gist and meaning of events in China from the revolution of 1911 up to 1927. Four maps give their message at a glance.

Peace and War.

Dollars and World Peace, by Kirby Page. George H. Doran Co., New York. 214 pages. $1.50 net.

Mr. Page is a specialist on an anti-war crusade. The contents of this volume, whose primary reference is to the United States, may be judged from the chapter headings:

The Political Divisions of Humanity (Nationalism)
The Economic Interdependence of Mankind
Is the United States Imperialistic?
A Constructive Foreign Policy
The War Debts.

Mr. Page is thoroughly posted on the numerous angles of all these problems, and may be relied on for up-to-date information. He thinks that future war or peace will be determined by our attitude to American investments in other lands.

Outlawry of War (The), by Charles Clayton Morrison. Willett, Clark and Colby, Chicago. 332 pages. $3.

Edison was recently quoted in the press as stating his belief in the recurrence, sooner or later, of a great war due to the economic rivalries of the great powers for control of the world's raw resources. Many others think the same. The League of Nations set up committees on many world issues, but failed to set up a committee on raw resources, striving for monopolistic control in which is the most prolific cause for friction leading to war. The present volume argues for a method of preventing war over this the most likely cause, or any cause, and that is the outlawing of war in the same way in which dueling and piracy and slavery have been outlawed.

The author, editor of the "Christian Century," is here championing the Borah Resolution, which aims to array against war the opinion of mankind finding expression in such an international pact that war is ruled out of consideration as a means of settling international misunderstandings. Any attempts made by other methods the author believes utterly inadequate, mere makeshifts instead of the one competent method. He argues for a court of which the fundamental law is outlawry of war in place of existing courts which attempt to prevent and control war protected by existing international codes. Geneva and Locarno, "small steps" on the road to peace, as estimated by some, are steps in the wrong direction. When asked what sanctions his court will have, the author replies that it will have the same sanctions that any peace treaty now has, the moral support of the people represented and interested. The crux of his argument appears on p. 292, when he discusses the value of two-power treaties like the one now in process of negotiation by Kellogg and Briand, in the following words:

"It is one thing to renounce the right to go to war against a particular nation, and it is quite another thing to participate with the civilized nations of the world in a treaty abrogating and making forever illegal the use of war as an instrument of settling international disputes."

The United States, the author believes, holds the vantage point of economic strength, diplomatic tradition, and moral leadership to take the initiative in the outlawing of war by announcing to the world that it will forever renounce war if others will join it in doing so.

The book is intensely interesting in its contrasts of the author's method with other existing methods to achieve lasting peace. A valuable addendum is supplied by John Dewey, who declares his support of the author's contention in the following clear statement:

"At present the lover of peace becomes the outlaw in time of war if he ventures to hold out for peace. Outlaw war, and the law is on the side of peace!"—F. L. D.

Serviceable Stories for Speakers.

Stewardship Stories, by Guy L. Morrill. George H. Doran Co., New York. 91 pages. 50 cents.

A score of stories, each based on a text and with an appropriate hymn suggested, illustrating some phase of stewardship. Intended for use in children's talks and other forms of instruction.

Story Worship Services for the Junior Church, by Mary Kirkpatrick Berg. George H. Doran Co., New York. 170 pages. $1.75.

Each month for a year is given a subject such as Work, Gratitude, Lovers of Country, and this subject is the topic for each Sunday in that month. The author provides for each Sunday an object or other means of Approach, and after the story for the day suggests a hymn or a prayer. In other words, we have a ready-made program for the children's service for a year.

Treasure Trove for Little People, by J. W. G. Ward. George H. Doran Company, New York. 208 pages. $1.50 net.

A capital book of stories for children, taken from history, poetry, and just real life. Here we meet again our old friends from the "Arabian Nights" and Tennyson's poems and the Jack-the-Giant-Killers of our childhood. There are good stories from Scandinavian folklore, and England and Russia and Rome all bring their contributions. There are angels who talk with frogs and fairies who dance as fairies should.

This book is by a man who has read and traveled and thought, and who knows how to tell what he knows to the children who sometimes seem to know more than we do. —H. P.

Courses for Classes.

Acquainting Youth with Christ, by Elmer Archibald Leslie. Methodist Book Concern, New York. 76 pages. 30 cents.

Intimate chapters written for Epworth Leaguers by the professor of Old Testament Literature in Boston University School of Theology on various aspects of becoming and being a Christian, and winning others to Christ. A wide range of topics is compassed in direct, forceful fashion. We miss the use of Scripture as the basis of instruction.

God's Care of Mankind, by Eva M. Stilz. United Lutheran Publishing House, Philadelphia. Teacher's book, 109 pages, 75 cents; pupil's book, 69 pages, 50 cents.

Thirty lessons, of which half are from the Old Testament, the rest from the career and teachings of Christ.

Golden Rule City (The): A Course in Religious Education Based on Activities, by Edna M. Bonser. Pilgrim Press, Boston. 260 pages. $2.

A course that was tried out in a church in Edgewater, N. J. The Golden Rule City was one the scholars built that incorporated the social and religious ideals they studied.

Week Day Bible Lessons, Second Year, compiled by John M. Somerndike and Walter Albion Squires. Presbyterian Board of Christian Education, Philadelphia. 203 pages.

The first 40 pages are occupied with introductory matter and suggestions for the teacher. Then follow 25 lessons selected from the life of Christ.

Various Themes.

Companionate Marriage (The), by Ben B. Lindsey and Wainwright Evans. Boni and Liveright, New York. 396 pages. $3.

A weighty book, that records in print in a calm, judicial, readable manner a mass of facts already existing in American city life, if not society at large, and which disturb social reformers no less than religious workers who have to face actual conditions. How will the situation be solved? Judge Lindsey knows what he is talking about from a civil standpoint, but most people misjudge him without understanding just what his proposal is. The whole question of marriage and divorce and sex relations is insistent today. We shall review this book next month. —F.

Church and the Russian Revolution (The), by Matthew Spinka. Macmillan Co., New York. 330 pages. $2.50.

A most complete study and description of the present and past situation of the Russian church. Our only criticism is that it is possibly too detailed, and one is apt to lose oneself, and hence his interest in the matter of the book, amid all the multitude of facts and currents which this volume narrates. Tragedy and comedy are to be found in its pages, and while the end of the struggle is not yet, and what shall be is not clear, the importance of that issue and the help that all good men can give it makes it worthwhile to have written such a book, and makes it worthwhile for us to read it.—H. P.

Expositor's Year Book (The), edited by James Moffatt. George H. Doran Co., New York. 316 pages. $4.

One wonders what the gifted professor recently installed in the chair of church his-

tory at the Union Theological Seminary, New York City, will do next. Translator of the Old and New Testaments, renowned for his Biblical scholarship, a contributor to the secular magazines, composer of at least one musical setting for a famous hymn, an acceptable preacher and teacher, and always loyal to the evangelistic note of the gospel, Dr. Moffatt now issues the second of his annual volumes surveying contemporary theological and expository literature. He has had the help of three outstanding scholars, to be sure, but the major responsibility for the volume is his.

Under fourteen headings the more important contributions for the year 1926 are treated briefly. The book is to be commended chiefly to pastors and other workers who desire to learn the more significant books in the varied fields of Christian endeavor.—F. F.

History of Messianic Speculation in Israel from the First through the 17th Centuries (A), by Abba Hillel Silver. Macmillan Co., New York. 268 pages. $3.50.

We Christians know little of the inner history of the Jews since the days of Christ. Dr. Silver gives one aspect of this in a most scholarly, painstaking manner. The Jews, especially in the days of travail, searched the prophets, and speculated upon the time when the Messianic age would dawn. The book of Daniel figured large in their speculations along lines similar to those followed by Christians in their anticipations of Christ's second coming.

We get glimpses of the periods of great persecution of the Jews, for during those darkest days the expectation of the coming of Messiah was keenest. Dr. Silver also gives the stories of the pseudo-Messiahs who constantly appeared through the centuries.—S. C. H.

ALSO RECEIVED.

Jews and Christians: A Quarterly Magazine, edited by B. A. M. Schapiro. Hebrew-Christian Publishing Society, Bible House, New York. 96 pages, illustrated. 50 cents a year.

This new magazine is edited by a Christian Jew whose pen is active in producing literature for circulation among his brethren. It contains a number of articles on various aspects of the relations between Christianity and the Jews, Palestine, etc., by prominent men of different denominations. A lengthy article by Mr. Schapiro entitled "To My People" seems to be an appeal not to be led away by religious and economic isms and fads, but to return to the Word of God and experience the promises it contains.

The Worker and His Job: Outlines for the Use of Workers' Groups. The Inquiry, 129 East 52nd Street, New York. 65 pages.

Seven discussions upon phases of labor such as "Married Women in Industry," "Factory Recreation," "Mollie and the Union," are worked out in outline, starting with definite cases and thinking through all the sides of the question. Books for reference are named, and other tips given to promote a serious and successful study.

The Reverend Doctor and his Doctor Daughter, by Katherine C. Bushnell, 127 Sunnyside Avenue, Oakland, Cal. 132 pages, with chart.

A few years ago Dr. Bushnell published a sizable volume called "God's Word to Women," claiming that Biblical interpretations that subordinate women to men are false to the original texts. That book cost $2. To popularize her ideas she takes up the matter again in this book in story form and at lower cost. A series of conversations between father and daughter bring out all the points at issue.

Dr. Bushnell has spent years of close study of the earliest Bible texts and versions in some of the leading libraries here and in England. Her conclusions are well supported by evidence, and are probably new to most Bible students.

Witnessing to the Word of God. Marshall Bros. London. 30 pages. Sixpence.

Addresses delivered at a great Bible demonstration in support of the inspiration of the Bible held in Albert Hall, London. There were four speakers,—Rev. J. Russell Howden, Dr. W. Graham Scroggie, W. E. Vine, and Rev. E. A. Carter.

A Chart of Christ's Journeyings. 8 by 17 inches.
A Chart of Paul's Journeyings. 10 by 16 inches.

Both charts were prepared by C. E. Arnold, and are published by the Bible Institute Colportage Association of Chicago at 15 cents each. They show at a glance the journeyings of Christ and of Paul by four or five maps; also the Scripture references, approximate dates, and other useful information.

The Issue of the Scriptures. 8 pages.
No Monopoly of the Christian Heritage. 12 pages.

Reprints in envelope-size pamphlets of addresses by Canon G. Osborne Troop, rector emeritus of St. Martin's Church, Montreal, now of Halifax, N. S. The first supports the authority of Scripture, the second has John 10. 16 for text.

Protocols of the Learned Elders of Zion, Chinese Edition, translated from the Russian by Victor E. Marsden. Britons Publishing Society, London. 75 pages. $1. Mexican.

Mr. Edgar E. Strother of Shanghai, secretary of the C. E. movement in China but severed from this relation by action of the executive committee of the World's C. E. Union at Boston because of his attitude toward certain Protestant agencies in China, sends this copy. He believes the Protocols give the real origin of Bolshevism, and that Bolshevism is something that will make China the world's greatest peril if it yields to it.

AMONG NEW BOOKS.

Adventure, by Burnett H. Streeter, John MacMurray, Alexander S. Russell, Catherine M. Chilcott. Macmillan Co., New York. 247 pages. $2.

Current Christian Thinking, by Gerald B. Smith. University of Chicago Press, Chicago. 209 pages. $2.

Great Magdalens (The), by Hugh Francis Blunt. Macmillan. 335 pages. $2.25.

Her Father's Tribute, by E. T. Colton. Fleming H. Revell Co., New York. 52 pages.

Junior Church (The), by Homer J. Councilor. Century Co., New York. 181 pages. $1.50.

Reformed Church Pulpit (The), by Frederick K. Stamm. Macmillan. 329 pages. $2.50.

Spiritual Exercises, by Aelfrida Tillyard. Macmillan. 216 pages.

Systematic Theology, by Wilhelm Herrmann. Macmillan. 152 pages. $1.50.

Unique Status of Man (The), by H. Wildon Carr. Macmillan. 216 pages. $1.75.

Any book acknowledged, reviewed, or advertised in this magazine will be forwarded postpaid by the publishers of the RECORD OF CHRISTIAN WORK upon receipt of the advertised price. Remit by check, postal or express order.